

The Catholic Educational Review

OCTOBER, 1913

GROWTH OF THE ENGLISH DRAMA FROM THE LITURGY OF THE CHURCH*

(CONTINUED)

Later Easter plays elaborated the resurrection; some added a scene from the apocryphal Gospel of Nicodemus of the descent of Christ into Limbo or the *Harrowing of Hell*, which survives in an English version that is said to be the oldest extant drama of the language.† In Italy there grew up with the *Quem Quaeritis* a *Passion Play*, the two finally merging and forming one long play.

The mysteries of the Christmas season also lent themselves readily to dramatic representation. In the eleventh and twelfth centuries a *Quem Quaeritis in praesepe pastores, dicite* grew up, evidently based on the form of the Easter *Quem Quaeritis*. From this developed the *Officium Pastorum* similar to the Holy Week Office. It is described by Chambers as follows:‡

“A prasepe or ‘crib’ covered by a curtain, was made ready behind the altar, and in it was placed an image of the Virgin. After the Te Deum five canons or

* A thesis submitted to the Teachers College of the Catholic University of America in partial fulfilment of the requirements for the degree Master of Arts.

† Ward. *Hist. of Eng. Dramatic Lit.*, 90.

‡ Chambers. 41.

vicars, representing the Shepherds, approached the great west door of the choir. A boy *in similitudinem angeli* perched *in excelso*, sang them the 'good tidings,' and a number of others *in voltis ecclesiae* took up the *Gloria in excelsis*. The shepherds, singing a hymn, advanced to the *praesepe*. Here they were met with the *Quem quaeritis* by two priests *quasi obstetrices*. The dialogue of the trope expanded by another hymn during which the shepherds adore, follows, and so the drama ends."

This Christmas play in England probably dates from the eleventh century. There was a simultaneous development of several other Christmas dramas, among which was the Epiphany play known under the various titles of *Tres Reges*, *Magi*, *Herodes*, and *Stella*. The motive of this play is the visit of the three Magi; and Herod, who becomes such a prominent figure in the later Mysteries, appears on the scene for the first time. But most important of all the Christmas plays, in the light of the development of the modern drama, is the *Prophetæ*. This originated in the dramatization of a sermon or lectio in which the Prophets, the Sybils, and even Vergil, were called upon to bear witness to Christ.* This theme is the basis of various developments dating from the twelfth century, extensions of plot being made so as to include the Creation of Man, and in the other direction, incorporating the *Stella* and extending over the incidents of the Nativity. The blending of all these parts into one long play is found in a French Mystery dated 1474. The richness of such a cycle consisted not only of the variety of incidents offered in the Bible texts, but particularly of the opportunities that were offered and made use of, to introduce life-like episodes in connection with the different characters, which episodes were quite in sympathy

* Chambers. 72.

with the feelings and customs of those before whom the plays were performed.*

The growth in the length and scope of these plays naturally called for a larger place for their performance and a greater number of players on account of the increase in the *dramatis personae*. The first fact led to the extension of the plays into the body of the church and eventually out into the church-yard and streets; and the second introduced lay actors, a step that culminated in the substitution of the vernacular for the Latin. And now the drama begins to assume its first air of national development. Until the appearance of the vernacular there was little that differentiated the developments in the various countries; and much that is said of the growth of the liturgical drama in England must be drawn from observations of the contemporaneous developments in France, Germany, and Italy.

As soon as the religious drama was carried outside the church, other elements began to influence its character. Long Christmas plays were not well adapted to short, inclement winter days, and even the Easter season was not always one favorable to outside representation. But the institution of the Feast of Corpus Christi in 1311 gave a new religious nucleus around which all the plays were grouped; and there we find the Mysteries, in the hands of the Gilds, joined into a long continuous pageant that lasted through the entire summer day.

The Gilds were organizations both religious and commercial in their origin and interests. These societies germinated in the pagan ages of England, and had as their natural aim mutual protection; but when the people became thoroughly Christianized, as they were in the

* Gayley (*Plays of Our Forefathers*, 27) sees in this extension of plot a shifting of interest from a prophecy to history; and if his view is accepted, we find here a part, at least, of the foundation of the later Chronicle plays.

centuries when it could be said of them that "they were Christians first and everything else afterward,"* the supernatural governed the natural motive and the fulfillment of the obligation of the Gilds was considered an exercise of religion. Ward† says of the attitude of the people at this time: "Nor shall we forget what the Church services and Church festivals—what the churches themselves, with their peace and security, their brightness and their grandeur, illustrated and enhanced by all the arts in combination with one another—were to the period of which we are speaking. Not only were they, as in a measure they remain to this day, associated with the cardinal events of private and public life; but to large masses of the population the sacred edifice was the center of their social as well as their religious life."

The following agreement of the Gild of Exeter, as transcribed by L. Toulmin Smith‡ in her preface to *English Gilds*, edited by her father, shows in one case the extent and nature of the religious as well as the material obligations:

"This assembly was collected in Exeter for the love of God, and for our soul's need, both in regard to our health of life here and to the after days, which we desire for ourselves by God's doom. Now we have agreed that our meeting shall be thrice in the twelve months, once at St. Michael's Mass, the second time at St. Mary's Mass, after midwinter, and the third time on Allhallows Mass-day after Easter. And let each gild-brother have two sesters of malt, and each young man one sester, and a sceat of honey. And let the mass-priest at each of our meetings sing two masses, one for living friends, the other for the de-

* Rev. Father Fay. Lecture.

† Ward. *Hist. of Eng. Dramatic Lit.* 31.

‡ P. XVIII.

parted; and each brother of common condition two psalters of psalms, one for the living and one for the dead. And at the death of a brother each man six masses or six psalters of psalms; and at a death, each man five pence. And at a houseburning, each man one penny. And if any one neglect the day, for the first time three masses, for the second five, and at the third time let him have no favour, unless his neglect arose from sickness or his lord's need. And if any one of this brotherhood misgreet another, let him make boot (amends) with thirty pence. Now we pray for the love of God that every man hold this meeting rightly, as we rightly have agreed upon it, God help us thereunto."

The Craft-Gilds were composed of members of certain trades or professions, and provided for material as well as spiritual protection, regulating distribution of work, prices, and so on. After the institution of the Feast of Corpus Christi, we find the Gilds of Corpus Christi at York founded for the purpose of providing for the pomp and ceremony of the procession. Judging from the assignments of the different plays of the York cycle for the year 1415, this Corpus Christi Gild was made up of the Craft-Gilds, each Craft-Gild being held responsible for the presentation of a play. The deep religious spirit of this age kept alive the motive that sustained the enthusiasm of these Craft-Gilds—namely, "that the taking part in this procession was considered as a profession of faith in transubstantiation."*

In like manner Gilds were formed for presenting religious plays other than those of the procession, as the *Gild of the Lord's Prayer* at York and the Gilds of *St. Elene*, *St. Mary*, and *Corpus Christi* at Beverly.

Thus for a period of at least one hundred and fifty years we watch the drama in this phase flourish and develop in the hands of the trades-people. The transi-

* Brentano in Smith's *English Gilds*, LXXXV.

tion from the Latin into the vernacular, the change of control from the clergy to the laity is not fully recorded.* In fact, from the twelfth to the fourteenth centuries only a few scattered examples may be found of liturgical dramas or Mystery Plays. It is a matter of discussion, which cannot be settled by documents now in hand, whether the English took the place of Latin immediately, or whether the transfer was made through the medium of an Anglo-Norman dialect.† There is, however, much detailed information in connection with the Pageants or Mysteries,‡ which we shall now consider.

As has been said, Corpus Christi became the principal Feast Day of many of the Gilds; and in order that each Trade-Gild would have due share in the celebration, a large number of plays, chosen either from the Christmas or the Easter cycle, were linked together and presented as one continuous play or pageant. The method of presentation is described as follows by Pollard:§

“In order to enable as large a number of people as possible to be spectators, each play was repeated several times in different parts of the town, called ‘stations,’ and to this end moveable scaffolds were constructed, which could be drawn by horses from point to point. With this much premised, there can be no difficulty in understanding the oft-quoted account by Archdeacon Rogers (obit, 1595), who witnessed one of the last performances of the Whitsun plays at Chester, the year before his death.

“‘Every companie,’ he writes, had his pagient, or parte, which pagients weare a high scafolde with

* Pollard, *English Miracle Plays*, XXIII.

† Chambers. 108.

‡ There is no strict distinction in the application of the terms *Mystery* and *Miracle* in English usage. However, some authors have applied the term *Mystery* to those plays based on Biblical texts, and *Miracle* to those based on the lives of the Saints. In order to avoid unnecessary explanations or repetitions, I shall use the terms as having the latter signification.

§ Pollard. XXV.

two rowmes, a higher and a lower, upon four wheeles. In the lower they apparelled themselves, and in the higher rowme they played, being all open on the tope, that all behoulders might heare and see them. The places where they played them was in every streete. They begane first at the abbey gates, and when the firste pagiante was played it was wheeled to the highe crosse before the mayor, and so to every streete; and so every streete had a pagiant playinge before them at one time, till all the pagiantes for the day appoynted weare played: and when one pagiant was neere ended, worde was broughte from streete to streete, that soe they mighte come in place thereof excedinge orderlye, and all the streetes have their pagiantes afore them all at one time playinge togeather; to se which playes was great resorte, and also scaffoldes and stages made in the streetes in those places where they determined to play their pagiantes.' "

The following list of contents of the York cycle, taken from Pollard,* gives an idea of the scope and the distribution of plays amongst the different Gilds:

"The order of the Pagents of the Play of Corpus Christi, in the time of the mayoralty of William Alne, in the third year of the reign of King Henry V., anno 1415, compiled by Roger Burton, town clerk.

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|---------------------|---|---|
| 1. Tanners ----- | { | God the Father Almighty creating
and forming the heavens, an-
gels and archangels, Lucifer
and the angels that fell with
him to hell. |
| 2. Plasterers ----- | | God the Father, in his own sub-
stance, creating the earth and
all which therein, by the space
of five days. |

* XXXI ff.

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| 3. Cardmakers | --{ | God the Father creating Adam of the clay of the earth, and making Eve of Adam's rib, and inspiring them with the breath of life. |
| 4. Fullers | -----{ | God forbidding Adam and Eve to eat of the tree of life. |
| 5. Coopers | -----{ | Adam and Eve and a tree betwixt them; the serpent deceiving them with apples; God speaking to them and cursing the serpent and with a sword driving them out of paradise. |
| 6. Armourers | ----{ | Adam and Eve, an angel with a spade and a distaff assigning them work. |
| 7. Gaunters
(Glovers) | -----{ | Abel and Cain offering victims in sacrifice. |
| 8. Shipwrights | --{ | God warning Noah to make an Ark of floatable wood. |
| 9. Pessoners
(Fishmongers)
and Marines--- | -----{ | Noah in the Ark, with his wife; the three sons of Noah with their wives; with divers animals. |
| 10. Parchment-
makers,
Bookbinders | --{ | Abraham sacrificing his son Isaac on an altar, a boy with wood and an angel. |
| 11. Hosiers | -----{ | Moses lifting up the serpent in the wilderness King Pharaoh; eight Jews wondering and expecting. |
| 12. Spicers | -----{ | A Doctor declaring the sayings of the prophets of the future birth of Christ. Mary; an angel saluting her; Mary saluting Elizabeth. |

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| 13. Pewterers,
Founders ----- | { | Mary, Joseph wishing to put her
away; an angel speaking to
them that go to Bethlehem. |
| 14. Tylers ----- | { | Mary, Joseph, a midwife; the
Child born, lying in a manger
betwixt an ox and an ass, and
an angel speaking to the shep-
herds, and to the players in the
next pageant. |
| 15. Chandlers ----- | { | The shepherds talking together,
the star in the East; an angel
giving the shepherds the good
tidings of the Child's birth. |
| 16, 17. Orfevers,
(Goldsmiths)
Goldbeaters,
Monemakers -- | { | The three kings coming from the
East, Herod asking them about
the Child Jesus; the son of
Herod, two counsellors, and a
messenger. Mary with the
child, a star above and the
three kings offering gifts. |
| 41. (Misplaced in
the MS.) -----
Formerly the
Hospital of St.
Leonards, now
the Masons. | { | Mary with the Child, Joseph,
Anna, the midwife with young
pigeons; Simeon receiving the
child in his arms, and the two
sons of Symeon. |
| 18. Marshals
(Shoers of
horses) ----- | { | Mary with the Child, and Joseph
fleeing into Egypt at the bid-
ding of an angel. |
| 19. Girdellers,
Nailers, Saw-
yers ----- | { | Herod commanding the children
to be slain; four soldiers with
lances; two counsellors of the
king, and four women lament-
ing the slaughter of the chil-
dren. |

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| 20. Spurriers,
Lorymers,
(Bridlemakers) | { | The Doctors, the Child Jesus sitting in the Temple in their midst, questioning and answering them. Four Jews, Mary and Joseph seeking Him, and finding Him in the Temple. |
| 21. Barbers ----- | { | Jesus, John the Baptist baptizing Him. |
| (Omitted in the
MS.) | { | Jesus, Mary, Bridegroom with Bride, the Ruler of the Feast with his household, with six water-pots, in which the water is turned into wine. |
| Vinters ----- | { | |
| 22. Fevers
(Smiths) ----- | { | Jesus upon the pinnacle of the Temple, Satan tempting Him, with stones, and two angels ministering. |
| 23. Curriers ----- | { | Peter, James and John; Jesus ascending into the mountain and transfiguring Himself before them; Moses and Elias appearing, and a voice speaking from a cloud. |
| 24. Plumbers,
Pattenmakers - | { | Jesus, two Apostles, the woman taken in adultery, four Jews accusing her. |
| Pouchmakers,
Bottlers,
Capmakers --- | { | Lazarus in the tomb, Mary Magdalene, Martha, and two Jews in wonderment. |
| 25. Skinners ----- | { | Jesus upon an ass with its foal, XII Apostles following Jesus, six rich and six poor men, eight boys with branches of palms, singing Benedictus, &c., and Zacchaeus climbing into a sycamore tree. |

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| 26. Cutlers,
Bladesmiths,
Sheathers,
Scalers,
Buckle-makers,
Horners ----- | { | Pilate, Caiaphas, two soldiers,
three Jews, Judas selling Jesus. |
| 27. Bakers ----- | { | The Paschal lamb, the Lord's
supper, the XII Apostles, Jesus
girt with a linen towel washing
their feet; the institution of the
Sacrament of Christ's Body in
the New Law; the communion
of the Apostles. |
| 28. Cordwaners -- | { | Pilate, Caiaphas, Annas, fourteen
armed soldiers, Malchus, Peter,
James, John, Jesus and Judas
kissing and betraying him. |
| 29. Bowyers,
Fletchers,
(Arrow-
featherers) -- | { | Jesus, Annas, Caiaphas, and four
Jews persecuting and scourging
Jesus. Peter, the woman ac-
cusing Peter, and Malchus. |
| 30. Tapisers,
Couchers ----- | { | Jesus, Pilate, Annas, Caiaphas,
two counsellors and four Jews
accusing Christ. |
| 31. Littesters ---- | | Herod, two counsellors, four
soldiers, Jesus and three Jews. |
| 32. Cooks,
Water-
leaders ----- | { | Pilate, Annas, Caiaphas, two
Jews and Judas bringing back
to them the thirty pieces of
silver. |

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| 33. Tilemakers,
Millers,
Turners,
Hayresters
(Workers in
Horse Hair?)
Bollers
(Bowlmakers?) | { | Jesus, Pilate, Caiaphas, Annas,
six soldiers carrying spears
and ensigns, and four others
leading Jesus from Herod, de-
siring Barabbas to be released
and Jesus to be crucified, and
then binding and scourging
Him, placing a crown of thorns
upon His head; three soldiers
casting lots for the vest of
Jesus. |
| 34. Tunners ----- | { | Jesus covered with blood, bearing
His cross to Calvary; Simon of
Cyrene, Jews compelling Him
to bear the cross; Mary, the
mother of Jesus, the Apostle
John informing her of the con-
demnation of her Son and of
His journey to Calvary; Ve-
ronica wiping blood and sweat
from the face of Jesus with the
napkin on which is imprinted
Jesus' face; and other women
lamenting Jesus. |
| 35. Pinners,
Latoners,
Painters ----- | { | The Cross, Jesus stretched upon
it on the earth, four Jews
scourging and dragging Him
with ropes, and afterwards up-
lifting the Cross and the body
of Jesus nailed to it, on Mount
Calvary. |

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| 36. Butchers,
Poulterers ---- | { | The cross, two thieves crucified, Jesus hung on the cross between them, Mary the mother of Jesus, John, Mary, James and Salome. Longeus with a lance, a slave with a sponge, Pilate, Annas, Caiaphas, a centurion, Joseph of Arimathea and Nicodemus laying Him in the tomb. |
| 37. Sellers,
(Saddlers)
Verrours
(Glaziers)
Fuystrouers
(Makers of Sad-
dle Trees) -- | { | Jesus despoiling Hell, twelve spirits, six good and six bad. |
| 38. Carpenters --- | { | Jesus rising from the tomb, four soldiers armed, and the three Maries lamenting. Pilate, Caiaphas (and Annas, A young man clad in white, sitting at the tomb, talking to the women). |
| 39. Winedrawers -- | { | Jesus, Mary Magdalene with spices. |
| 40. Broggours
(Brokers)
Woolpackers -- | { | Jesus, Luke and Cleophas in the guise of pilgrims. |
| 42. Escriveners,
Luminers,
(Illuminators)
Questors
(Pardoners)
Rubbers
(Refurbishers
of cloths) --- | { | Jesus, Peter, John, James and other apostles. Thomas feeling the wounds of Jesus. |

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| 43. Talliaunders
(Tailors) ----- | { | Mary, John the Evangelist, two
Angels, and eleven Apostles;
Jesus ascending before them
and four angels carrying a
cloud. |
| 44. Potters ----- | { | Mary, two Angels, eleven Apos-
tles, and the Holy Spirit de-
scending on them, and four
Jews in wonderment. |
| 45. Drapers ----- | { | Jesus, Mary, Gabriel with two
angels, two virgins and three
Jews of the kindred of Mary,
eight Apostles, and two devils. |
| (Omitted in
MS.)
Linen-weavers- | { | Four Apostles carrying the bier
of Mary; Fergus hanging upon
the bier, with two other Jews
(and one Angel). |
| 46. Weavers of
Woollen ---- | { | Mary ascending with a crowd of
Angels, eight Apostles, and
Thomas the Apostle preaching
in the desert. |
| 47. Hostlers ----- | { | Mary, Jesus crowning her sing-
ing with a crowd of angels. |
| 48. Mercers----- | { | Jesus, Mary, twelve Apostles,
four angels with trumpets and
four with a crown, a lance and
two scourges; four good spirits
and four evil spirits, and six
devils. |

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[TO BE CONTINUED]

THE CHURCH AS AN EDUCATIONAL FACTOR

No matter which of the many current definitions of education we accept as most expressive of our conception of the formative process of human capabilities, we all agree, no doubt, that education, in its full significance, must include a complete adaptation of the child to the civilization to which he is born. Any agency that tends to bring about such adaptation is educational in character, whatever be its name. The school has, of course, this end in view as the only reason for its existence; but much is done also to the same purpose by church, state, home, and personal vocation. All these agencies are duly credited by the best writers on Education¹ with the services they can and do render to the harmonious development of the child.

Of all educational factors, the Church is by far the most effective. It not only does its direct share in the education of mankind, but moreover, it vitalizes all other agencies, such as school, state, and home, and thus enables them to bring forth much fruit in patience.

The first-class school, the great university, not only preserves and transmits the intellectual inheritance of the race, but, by painstaking and laborious research, it adds yearly to the sum of human knowledge. So, too, the Church is not content with guarding and utilizing the treasures of the past, she strives to raise the standards of culture and morality and to increase human capabilities for refined enjoyment.

The efforts of the Church, as an educational factor, naturally terminate in a threefold object; namely, the individual, the family, and society.

As to the individual, the simplest element of society

¹ The Philosophy of Education, by Herman Harrell Horne, Ph.D., page 1.

and the direct object of education, what has been done for him by the Church? A clearer understanding of this question may be got by first considering the individual in pre-Christian times and in unchristian quarters of the modern world. In Greece of old, there were, indeed, the cultured, philosophic few, but there were, too, and in goodly number, the Helots whose only reputed right to existence was their serviceableness to their more favored countrymen. Among the Lacedæmons, unpromising infants were ruthlessly deprived of life. That somewhat similar conditions prevailed in Latium is plain from the wolf-legend of Romulus and Remus. In world-governing Rome, the brilliant society, made known to us by the letters of Cicero, was purchased at the price of a multitude of degraded slaves. In Japan, to-day, the individuals's most jealously cherished prerogative, a prerogative guaranteed him by the constitution of his country, is the so-called right to self-murder. Wherever and whenever the influence of the Church is not felt, the lot of the individual is precarious: in one region human sacrifices are in vogue; in another the surviving widow is burnt alive on the funeral pile of a deceased husband; in a third there exists the degrading servitude of the seraglio; in quarters more refined the frequency of infanticide is appalling: all which practices betoken a flagrant disregard for the highest rights of every individual, the right to life and to honor. Even among our separated brethren, who still acknowledge, in a way, allegiance to Christ, a superficial humanitarianism has spread. They propose a general improvement of mankind, while ignoring the individuals that constitute our race. "The survival of the fittest" is their slogan; their attitude is one of unmitigated contempt for the feeble who fall by the way in the forced march of the world's progress.

Quite different is the practice of the Church concern-

ing the individual. The Church has, indeed, its pulpits from which the masses are instructed, swayed and directed, but it has also its confessional where each in turn may receive balm for every spiritual ill; and this, because the Church is the dutiful spouse of Him who would leave the ninety-nine, the crowd, and go in search of the one, the individual wanderer from the path of rectitude. The Church has ever been the protector of the widow and the guardian of the orphan. To her is due the establishment of hospitals and charitable institutions of every description to care for those who are unable to cope with their fellows in the terrible struggle for existence. After ages of patient and prudent effort, the Church effected the abolition of that social cancer, slavery, the direst bane of individual dignity; and, by instilling a correct knowledge of rights and of its correlative, duty, she has gradually and steadily been raising the lower strata of humanity to a keen sense of individual independence. The Church, by her doctrine on matrimony and by that special cult of hyperdulia paid to our Blessed Lady, has elevated woman from bondage and degradation to a position of trust and responsibility as the consort and associate of man and queen of the household. The Church opens without delay the riches of her spiritual treasury to the newborn infant, even though it be the child of poverty or, perchance, of ignominy; with tireless ministrations, she accompanies that individual through all the joys and sorrows of this earthly pilgrimage; and when the last dread summons comes, and the tired arm falls, and the exhausted heart beats low, the Church's minister stands by the bedside of the dying man, strengthening him by administration of sacrament, by prayer and by word of encouragement, while the weary eye closes to the light of this world to open before the divine judgment seat.

Commensurate with the benefits accruing to the individual, are the educational blessings which the Church dispenses to the family. "The family is the basic unit of civilization," says Dr. Horne.² The Church recognized this truth from the very beginning; accordingly, Catholic family life is begun in all sacredness, and throughout its duration it is shielded from harm by the unflinching attitude of the Church on all questions that concern its integrity and inviolability. In the Catholic Church the nucleus of the family is laid with all possible solemnity, as its importance well deserves. Man and woman become husband and wife by what the Apostle of the Gentiles terms a great sacrament. On the occasion of their wedding, bride and groom approach nearer to the altar of God than at any other time in their lives, and there before the Lord's anointed, arrayed in sacred sacrificial vestments, they plight unto each other their troth until death doth them part. Holy Mass is then celebrated in their presence and for them, and at its most solemn part, while the Divine Victim rests on the altar, the priest, his hands purpled with the blood of the sacrifice, turns to the newly married couple and calls down on them the blessing of the Almighty. In this religious and impressive way is family life established by our holy Church—a salutary and forcible object lesson, inculcating the importance of the family among the agencies that make for the betterment of mankind. If it is the wish of the Church that family life be begun holily, with equal care does she endeavor to maintain it inviolate to the end, by strict adherence to the indissolubility of the marriage bond, by enjoining the proper education of the young, and by clearly defining the reciprocal rights of husband and wife, of parents and children. Rather than change one

² loc. cit.

jot or tittle of her divine doctrine on matrimony, the Church has suffered a whole nation to set up the standard of revolt. All requests and demands for absolute divorce and for the miseducation of the young, brought from the chair of Peter, in each instance, the uncompromising "We cannot." Thus has the Church at all times jealously guarded the sacred precincts of the home.

What a contrast is offered by family life outside the Church! There marriage is frequently contracted with no greater or more sacred ceremony than are the ordinary transactions of mercantile life. The moral education of offspring is neglected. Moreover, conjugal union is too often dissolved with every chance caprice and for a mere nothing.

The Church is, it is true, the enfranchiser of the individual and the bulwark of the family, but not less fraught with educational advantages is her mission to society at large. By her admirable code of ethics, the Church restrains at once the despotism of the unscrupulous ruler and the unwarranted insubordination of the private citizen. The influence of the Church, felt in the halls of legislation and in the bureaus of administration, immeasurably surpasses all systems of checks and balances invented by human ingenuity.

The Church fosters not only the moral element in education; she promotes likewise, in the interests of society, material progress and intellectual development. The Church of the early Middle Ages taught the dignity and the duty of labor. The slavery-cursed society of the decadent Roman Empire needed a living example of voluntary work; and the example was furnished by the disciples of St. Benedict. With cross and plough, the Benedictines gradually pushed back the frontiers of even material civilization, until the erstwhile forests and marshes of Europe were made to contribute their quota

to the world's granary. Wherever a monastery appeared, not only was there manual labor, there was also every kind of mental effort calculated to preserve and enlarge the intellectual legacy of previous ages. Finally, through monastic schools, the mediæval universities and the encouragement of the Holy See, an intellectual revival, the Renaissance, spread over Europe. It was then that, under the inspiration of the Church, Dante produced his sublime *Divina Comedia* which has since been the wonder and admiration of scholars. Copernicus, in revolutionizing the system of astronomy, dedicated his work to the Pope. The Church led Raphael to paint a "Madonna" and to put upon canvas the great "Transfiguration." It was under the inspiration of the Church that Michelangelo erected the dome of St. Peter's, depicted in oil the awe-inspiring scene of the "Last Judgment," and brought from marble an almost living, breathing "Moses." Under the same inspiration, did the greatest and most universal of all poetic geniuses write whatever is noblest and most to be admired in his dramatic works; for Shakspeare was, as Carlyle^a truly says, the flower of Catholicism. In fine, whatever is brightest and best and truest and noblest in all our modern literature has had its roots cast deep in the soil of Catholic mediæval thought. It was under the sanction and blessing of the Church that all education in mediæval times was fostered, flourished, and produced the principles of our modern civilization.

In all the varying political and industrial changes of the last few centuries, the Church has been the staunchest friend of the people, their educator and counselor; demanding the recognition of their rights, as she had once done at Runnymede; opening up new regions to commerce and Christian civilization through a Xavier, a

^a The French Revolution, by Thomas Carlyle, Bk. I, Chap. II.

Jaques, a Marquette; providing with a liberal hand, through her Catholic school system, for the instruction of children, particularly of the laboring class whom present-day conditions amass in congested cities. Just as cathedral and monastic schools and the great universities of mediæval times attest the Church's active interest in education in the distant past, so the establishment of the great teaching orders of modern times is proof that the promotion of sound education continues to be one of the chief characteristics of the Church that made possible a Dante, a Shakespeare,⁴ a Michelangelo, Jesuits and Lazarists, Fathers of the Holy Cross and Fathers of the Holy Ghost, Brothers of the Christian Schools and Brothers of Mary, Xaverians and Marists, together with the vast number of sisterhoods⁵ engaged in Catholic education, all take their inspiration and guidance from the Church they so faithfully serve in her distinctively organized system of education extending from kindergarten to university.

Education within the Church and education outside its pale may be compared to two grand, stately, transatlantic steamships. Twin-sisters they appear to be, as they proudly ride at anchor in one of our sheltered harbors. They are both furnished with every luxury of salon, cuisine and state-room, veritable floating cities with all the condensed glamour of the brilliant metropolitan white way. In each there is abundance of fuel and a full complement of powerful machinery. The only difference between the two palatial vessels is that one is without compass and rudder, and the other possesses those inconspicuous but essential details of equipment. The intelligent traveler will lose no time in choosing between the

⁴ The Religion of Shakspeare, by H. S. Bowden.

⁵ Catholic Educational Conditions in the United States, by Rev. Charles Macksey, S.J., the Catholic Educational Association Bulletin, Vol. IX, No. 2, page 10.

two. It may be pleasant enough to spend a short time in the rudderless boat, but the man who wishes to avoid rocks and shoals and to reach eventually his destination, will embark on the vessel that is perfectly equipped. The Catholic's compass is faith in God, the unchanging Polaris, the undeceiving cynosure of wayfaring mortals. The rudder is Christian morality, or the application of revealed truth to the shaping of human conduct. Faith and morality are integral parts of Catholic education. With both compass and rudder, faith and works, the voyager can readily reach the looked-for port, even though, in some instances, the craft be unpretentious.

There are, indeed, phases of education outside the Church; but true all-round education that perfects the individual, safeguards the family and promotes the enduring welfare of society, exists only in the one Church of Christ; for she alone has with her Him Who is the way, the truth and the life; and without that truth there is no knowing and without that way there is no going to God Who is our home, and the ultimate end of the individual, the family, society, and of all creation.

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ROMANTICISM AND THE CATHOLIC DOCTRINE OF GRACE*

[CONTINUED]

The relation of the supernatural to Romanticism, and of Romanticism to the Catholic Doctrine of Grace becomes clearer when there are premised certain truths: first, that the supernatural and Grace are so closely connected that the former is incomplete without the latter and the latter has no specific meaning without the former;²⁶ second, that the Catholic religion is pre-eminently the religion of the supernatural,²⁷ a truth evident in its doctrines and emphasized by its ritual and liturgy, its restrictions and privileges. The third truth follows that the Christian religions outside the Catholic have not the same character, for since they have departed widely from the Catholic Church in the doctrine of Grace, so their relation to the supernatural has great and manifest limitations.

As the difference between the two doctrines of Grace and the supernatural enters largely into the exposition of the thesis, a summary²⁸ of the states of human nature in relation to the supernatural is given which will serve both as a basis of comparison and as a definition of terms.

- I. The state of Pure nature—i. e., without any sort of endowment beyond what is required by nature.
- II. The state of Perfect nature (*naturae integrae*)—
i. e., endowed with preternatural but not supernatural gifts.

* A thesis submitted to the Teachers College of the Catholic University of America in partial fulfilment of the requirements for the degree Master of Arts.

²⁶ Cf. Wilhelm and Scannell, "Manual of Catholic Theology," I, p. 434, Sect. 137.

²⁷ Devas, "Key to the World's Progress," p. 271.

²⁸ Cf. Wilhelm and Scannell, "Manual of Catholic Theology," I, p. 429.

- III. The state of Elevated nature—i. e., endowed with supernatural gifts and destined to a supernatural end.
- IV. The state of Fallen nature—i. e., deprived of preternatural and supernatural gifts.
- V. The state of Restored nature—i. e., re-endowed with supernatural but not preternatural gifts.

From the above scheme the state of elevated nature has been eliminated in modern times by those outside the Church. As they conceive the human race, there is no supernatural. They believe that man's relations to God are merely natural, that man is the child of God by nature, not by adoption and not by a marvelous uplifting of his nature to a place above it. In other words, they regard the present order of rational creatures as a natural order, and man's destiny to eternal life and union with God as a natural destiny.²⁹

The legitimate conclusion of such premises was formulated by the so-called reformers in the sixteenth century. If, as the above doctrine holds, all the endowments of Adam—grace, or divine sonship, integrity, immortality—were natural to him, were demanded by the very constitution of his nature, then in the Fall he fell below the state of pure nature, he became less than man.³⁰ It is to be noted here, also, that their conception of restored nature as a result of the Redemption is as limited as their conception of the supernatural. They do not admit that God gives anything over and above man's nature when they speak of Grace, but that God simply favors those to whom He gives Grace.³¹

This doctrine of the corruption and depravity of human nature followed out to its ultimate conclusions is the

²⁹ Cf. Wilhelm and Scannell, "Manual of Catholic Theology," I, p. 497 and p. 442.

³⁰ Ibid., p. 413.

³¹ Rev. S. W. Fay, in an unpublished lecture.

death blow to idealism, aspiration, romanticism. As a matter of fact, three hundred years of this theology, and of a philosophy more or less depending on it, has resulted in the realistic attitude in literature and art, which is only one step removed from, and is fast approaching, a bestial naturalism. Their shibboleth is nature, but the nature they offer is corrupt, wholly evil with nothing innately good to make it either lovely or lovable.

If we turn to the Catholic doctrine of Grace we are at once in a rarer, purer atmosphere. Here is contact with the supernatural, for it teaches that God took human nature and freely enriched it with preternatural gifts of immortality, freedom from physical pain, from error, from sin, and with perfect control over external nature.²² More than this, God raised human nature in the first man to a higher state, incorporated him with the supernatural order by setting before him a supernatural end, and by placing him in a supernatural relation to Himself.²³ This relation consists in a participation in the Divine Nature,²⁴ of sonship, so that it may be said in truth, "think of a finite being reaching up to the infinite and you have man."

Moreover, this vocation to grace and the supernatural life is, as Catholic theology teaches, not simply an invitation but a strict commandment to every rational creature, so that it is equivalent to a law of his nature.²⁵ It follows from this that his natural end, attainment of happiness by fulfillment of natural aspiration by natural means, is no longer attainable as a distinct and separate end. In other words, there is not now a natural order or a natural end.²⁶ Indeed, the natural is so bound up with the super-

²² Cf. "Manual of Catholic Theology," I., p. 497.

²³ Cf. *Ibid.*, p. 443 *et seq.*

²⁴ Cf. *Ibid.*, p. 494, II, p. 2.

²⁵ Cf. *Ibid.*, I, p. 490, 1.

²⁶ Cf. *Ibid.*, p. 491, II.

natural order that it only exists for Grace. "God created it only as a basis for and an organ of supernatural life."³⁷

With this gracious glorification of human nature, man had a wonderful knowledge of God and of nature, so that he was able to speak with God and call all the creatures of earth by name, and read into the heart of things. The communings with nature which the Romanticists sought and made much of were the unspoiled gift to man before the Fall. If Wordsworth could say that every flower that grows holds a meaning that often lies too deep for tears, and then believe that he and all true poets could read that meaning, he was approaching very near to Catholic doctrine.

When the order thus set by God was disturbed by sin, when man fell from his high estate, he lost nothing due to his nature, he lost only the super-added gifts,³⁸ and though man abandoned God, God did not abandon man.

Conde Pallen thus epitomizes the doctrine of sin and the restoration of the supernatural order:

"Sin destroyed that order which once united man and nature, through man, in perfect harmony with his Creator; but God, Whose Wisdom is perfect and Whose Will is indefectible, vanquishes that disorder by the introduction of a superior order, overcomes the ravages of sin by converting its penalties into an atonement by virtue of a superior merit, and repairs the defect in the natural order by an infinite reparation in the supernatural order. Human nature is restored to its first perfection and dignity and elevated to divinity in its assumption by Jesus Christ."³⁹

³⁷ Cf. *Ibid.*, p. 492, V.

³⁸ Cf. *Ibid.*, p. 414.

³⁹ "Philosophy of Literature," p. III.

IV

Henry Heine was one of the first to propose as a definition of Romanticism the reversion to the Middle Ages, and the revolt against Classicism, and though this definition is not now accepted by all critics, yet it has not been convincingly disproved. The point he seeks to make is that the Mediæval and the Romantic are connotative, if not identical, terms. His words are interesting: But what was the Romantic School in Germany? "It was nothing else than the reawakening of the poetry of the Middle Ages as it manifested itself in the poems, paintings, and sculptures, in the art and life of those times. This poetry, however, had been developed out of Christianity, it was a passion flower which had blossomed from the blood of Christ."⁴⁰

Madame de Staël makes a similar comparison⁴¹ in pointing out the difference between the classic and romantic art as that existing between the two great eras of the world, the period of time preceding the Christian religion and that which followed. Pellissier thinks this a very absolute explanation, but one quite as true as it is profound, if its spirit be grasped without laying too much stress on its literal meaning.⁴² Using, then, these two comparisons as a basis, it may be possible to indicate somewhat clearly the relation existing between Romanticism and the Catholic doctrine of Grace.

The Christian religion came into a world to which it was alien, with which it could never become an organic part. Its conception of life, of man, and of God was a reversal of the pagan. Christianity uplifted man to God, to a participation in the Divine Nature,⁴³ whereas pa-

⁴⁰ "Prose Writings," Trans. by H. Ellis, London, 1887, p. 70.

⁴¹ *De l'Allemagne*, c. XI, p. 198, Part II.

⁴² Cf. "Literary Movement in France in the 19th Century," p. 101.

⁴³ "Manual of Catholic Theology," I, p. 414.

ganism drew the gods down to earth, to the human.⁴⁴ It thus taught a new relation of man to God and to his fellow-man. It was Catholic, not only in respect of all nations, but also of all the activities of the individual. This new idea of life generated in the people new emotions, new ideals,⁴⁵ and with them the necessity for a new form of expression. They demanded a break with pagan culture that thus a literature might be formed to voice Christian feeling.⁴⁶

They saw in themselves, on the one hand, aspirations and longings such as paganism had never inspired; intense emotion vague and mystic and almost without measure since its object was God and, above all, the sublimity of Christian thought. They saw, on the other hand, a literature of proportion, of self-control, of measure, of absolute clarity, of definite forms and rules—in a word, of perfection of form.⁴⁷ These two, Christian thought and classic form, were and are profoundly irreconcilable. How could the ardor of an Augustine have found adequate expression in the balanced periods of Cicero;⁴⁸ or the trembling awe of the "Dies Irae" in the martial hexameters of Virgil; or the tender sweetness of St. Bernard's hymns in the polished elegance of Horace?

From this need and the response to it, there developed a body of literature, first of the religious type, and later what may be called the secular literature of the Middle Ages, which Heine designated romantic, and which has all the elements that constitute the accepted idea of Romanticism,—the intimacy with the supernatural, the love of the mysterious, the overshadowing of idealism

⁴⁴ "Chapters in European History," I, p. 249.

⁴⁵ *Ibid.*, p. 80.

⁴⁶ "Classical Heritage of the Middle Ages," p. 7.

⁴⁷ *Ibid.*, p. 202.

⁴⁸ *Ibid.*, p. 5, *et seq.*

and symbolism, the free play, or rather, luxuriance of the imagination, and that other phase yet to be considered, the redemption and glorification of the individual and the commonplace.

Mediæval life seems an anomaly, and Mediæval art almost meaningless unless conceived in the relation of effect to some fundamental principle. To consider as this principle the simplicity, the naïveté of a race in its childhood as it were, is not tenable. Like conditions have existed among other peoples, notably the Greek, but have not produced like results. The principle is to be sought in the religion, and, in particular, in that very doctrine of the Supernatural in which Romanticism may be seen in its natural setting.

These people believed in the supernatural. They believed in the Fatherhood of God,⁴⁹ that He had raised them up to be His children. They believed in original sin and in the fact of the Atonement and the Redemption with all its multitudinous consequences of divine sonship and marvelous uplifting. They believed in the communion of saints and in the ministry of angels. All this was as real to them as the human relations in which they found themselves constituted. In a word, they knew they belonged neither to themselves nor to the world, that their souls had been bought at a great price, and that the success or failure of life consisted in keeping them pure or in defiling them.⁵⁰ What has been said of the German Romanticists may be applied to them in all truth. "They . . . seemed possessed of two personalities, one facing the outer world with its sensuous qualities, its definable limitations, its laws of space and time; the other facing Godward, with its circles and infinitudes, its dreams and

⁴⁹ Cf. "Chapters in European History," I, p. 94.

⁵⁰ Cf. "Chapters in European History," I, pp. 241-250.

visions."⁵¹ The vision of Jacob's ladder was to them a perpetual and tangible reality.

The attempt to put into outer forms of art the wealth of spiritual truths and values, to overcome at the same time the haunting sense of the inequality of the outer and inner life, forced them, as it were, to have recourse to symbols.⁵² These symbols visualized the inexpressible thought-waves of the soul, and appealing to the senses allowed the imagination to travel on into spiritual regions where neither sense nor thought could find an end.

This is particularly true of the architecture, of which Heine says that the world now-a-days has hardly a hint of the deeper meaning of the old cathedrals and of their stony symbolism. One gets only the impression of the exaltation of the spirit and the abasement of the flesh; of a stubborn substance so mastered as to be an etherealized exponent of Christian spiritualism.⁵³ It suggests something beyond the senses; it is elusive; it is as if the artist had had a vision of some far-off divine ideal and had sought to build up to reach it.⁵⁴

The antique art is the reverse of this. It gives a sense of completeness, of nothing more to be desired, of fullness of knowledge, of harmony with itself. Here there is beauty indeed, but beauty that is sufficient and satisfying. It could not be otherwise, for the Classical had to portray only the finite, the Mediæval, the infinite.⁵⁵

This contrast between the two styles is one no longer new, but so fundamental that it bears repetition. Carrying out the idea of the symbolism of the Middle Ages, Heine goes on to say that the antique art is identical with the thing represented, with the idea the artist sought to

⁵¹ Wernaer, "Romanticism and the Romantic School in Germany," p. 47.

⁵² Wernaer, *Ibid.*, p. 36, *et seq.*

⁵³ "The Romantic School," p. 79.

⁵⁴ Cf. Ruskin, "Stones of Venice," p. 181.

⁵⁵ "The Romantic School," p. 77.

communicate. "Thus, for example, the wanderings of the Odyssey are the wanderings of a man who was a son of Laertes and the husband of Penelope, and was called Ulysses. . . . It is otherwise in romantic art; here the wanderings of a knight have an esoteric significance. . . . When Homer describes the armor of a hero, it is naught else than a good armor, which is worth so many oxen; but when a monk of the Middle Ages describes the garments of the Mother of God, you may depend upon it, that by each fold of those garments he typifies some special virtue, and that a peculiar meaning lies hidden in the robes of the Immaculate Virgin Mary. . . . Such is the character of that poetry of the Middle Ages which we designate romantic."⁵³ It may be added, that this was the result of attempting to externalize the unseen life of Grace within.

It is to be noted that whereas this symbolism is carried into all the forms of Mediæval art, it is found in the period of the Romantic Revival chiefly in the literature, and in particular in the poetic treatment of nature. The writings of any true Romanticist yield an abundance of such symbolism. When present, it gives a conviction of something beyond the outer forms of beauty, an impression of the supernatural mingling with the world of sense, so that nature becomes, as has been strikingly said, almost the sacrament of the indescribable.

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⁵³ Ibid.

(TO BE CONTINUED)

IS THE DAM OR THE LEVEE STRONG ENOUGH?

PART II.

That the principal task in the education of children devolves upon the parents, we trust, has been proven. Habits of ready obedience, diligence, regularity, simplicity, moderation, thrift, tractability, and further the cultivation of genuine Christian family life, and profound piety, supply a foundation upon which Church and school can continue to build. If the foundation has a defect in its construction, Church and school will, indeed, to a certain extent, make up for the lack of home-training, but a secure and substantial structure cannot be erected by the two latter factors alone. The grace of God may, indeed, even under adverse circumstances, intervene miraculously, especially if the heart is rendered susceptible to the operation of God's grace by frequent recourse to the sacraments. To this circumstance, the fact is to be attributed that some children seem to have surpassed their parents in moral excellency, but the general rule is not reversed thereby. "As the fruit, so the tree; as the parents, so the children." The daily persevering example of parents has a powerful effect on the child's mind.

In what is to follow we will confine ourselves chiefly to the educational value of Catholic schools and, in the first place, with the religious instruction, which is obviously the principal branch in the Catholic schools.

A school properly conducted lays stress on the development of the will, the memory, and the understanding. The pupils must be taught the truths of the Church, and more, they must be made to practice what they have been taught. This means that they must be trained to control themselves, to be kind to others, to offer all to God. All

the faculties of the mind should be cultivated, but the love of God and of our neighbor must be the foundation of all the teaching. For example, a child whose intellect and memory are developed at the expense of his disposition and will, may become a very intelligent and shrewd person, but at the same time, an irresponsible creature, devoid of feeling and will-power. If, on the other hand, the intellect is neglected, that is, if the child is not induced to think independently, but the memory only overburdened, the mind is not developed, in spite of the accumulation of memorized material. If the greater stress is laid on the memorizing of indigestible matter, there is a mental overfeeding which has very bad results. Less matter, but thoroughly impressed and understood, is decidedly better than great quantities of matter badly digested. The stomach can digest only a given quantity of food; what is in excess of this quantity not only injures the stomach, but also vitiates the whole physical system. The result is a natural antipathy against the taking of more food, and so, in consequence of indigestion, gases are generated, and headaches and countless ailments arise. This also applies to the mind. If the mind is oversupplied, the whole mental development suffers in consequence. The child no longer has a ready disposition to learn if he has been overfed, and when he has left the primary grades, his disgust has been aroused and to such an extent, in consequence of the mental surfeit with which he was gorged, that he will loathe the sight of all school books and scorn the suggestion of further study.

Furthermore, not infrequently the health of the child is impaired in consequence of such a one-sided training; especially is this the case in the cities, where he lacks opportunities and facilities for physical exercise in the

fresh air, to counteract the effects of sedentary habits and to promote the general health of the system.

The celebrated pastor, Sebastian Kneipp, as he one day gazed on a pupil who had become physically wrecked because of overstudy, remarked: "I prefer a healthy dunce to a sick man with a college degree." What he intended to convey by these words was that a less schooled yet healthy child could more easily make his mark in the world than a nervous stripling who was disqualified for arduous undertakings. The roll of fame has a record of many great men who did not at all distinguish themselves by their zeal for study or their desire to excel others in the same class, men who in boyhood evinced some distaste for compulsory school tasks but who remained sound mentally and physically and in later years made up for lost time, towering far above their contemporaries in consequence of their dynamic thought, indomitable will and forceful personality. Their school training had not stultified them to the extent of stifling their originality.

The writer of these lines was at one time a teacher, both in Germany and in this country. I remember the days when I taught in the lower grades of an elementary school in a city on the bank of the Rhine. The school age was six years. As the distance from a suburb was rather far, the children in the latter place were not obliged to go to school until their seventh year. My experience with those pupils was that very often the children from the suburb acquired as much knowledge in one year as the city children in two years. This was to be attributed to the fact that the children from the suburb were better developed physically and that the daily long walk to and from school greatly promoted their health.

If my views prevailed in the matter of school legislation, the compulsory age for the beginning of school

attendance would be raised, for the reason stated above, from the sixth to the seventh year.

Of course, cases occur, especially in the large cities, in large families, that are at a loss as to what to do with the six-year-old offspring. The homes are small and overcrowded, and on the streets the children are exposed to many dangers. Under such circumstances, parents assure themselves that their offspring will fare best under the supervision of the school sister. This may be the smaller evil, nevertheless, the children in the lower grades should have longer recess periods, so that they may exercise their bodies. The day nursery, now established in many parishes, solves the question what to do with the young children of the mother who has to go out to work.

A teacher who is called upon to properly estimate the faculties and temperament of his pupils and to give them a thorough, systematic training, must himself have had a solid training for his vocation. Although in a missionary land (such as the United States was regarded until recently), it cannot reasonably be expected that the Catholic parochial schools have become model institutions in every respect, nevertheless it is not saying too much to maintain that the parochial schools, with the limited means at their disposal, equal, if they do not surpass, in merit the public schools. Contests between pupils of the parochial schools and the public schools have repeatedly demonstrated this fact. Nevertheless, we Catholics still have a great task before us in improving and perfecting our parochial schools. We ought to take pride in the endeavor to give our children the best opportunities for a thorough training for life in our parochial schools and higher institutions of learning.

At this juncture, I wish to touch a sore spot which needs immediate attention. It is the art of catechizing,

which has not been sufficiently mastered, and which ought to be an object of special concern in training-schools for teachers and in seminaries.

If religious instruction is to have any lasting results for later life, it must be imparted in such a manner that not only the memory is cultivated by simply memorizing the answers of the catechism or Bible History, but that the mind grasps what is presented and that the will seizes upon it so as to transform it into deeds. What does not appeal to the mind does not enter into the mind. To insist that a child laboriously memorize unintelligible expressions and sentences and to let it go at that, is to mistake the surface for the substance. It will not do to deceive ourselves. Where the religious instruction consists of nothing more than of learning and reciting prayers and memorized replies, there are no prospects of any lasting results. But, if the instructor is careful to bring home the ideas to the child's mind by means of explanation and comparison; if, furthermore, by means of a well-prepared catechesis the teacher convinces himself that the matter has been properly grasped and understood by the child, and if by interspersing narratives and illustrations of moral applications, the will of the child is aroused, then religious instruction will have the desired results.

I consider it the principal duty of Catholic teachers to master the art of catechizing both theoretically and practically. I purposely say the *art*, for to properly conduct catechetical exercises is more difficult than to deliver a lecture or a sermon. The correct catechizing of children, involving a proper estimation of the child's receptive faculties and its proficiency of speech, is a task that is even greater than that of an orator. A vast store of knowledge is by no means evidence of proficiency in the art of catechizing. There are only a few that have the natural faculty of easily dealing with children and

familiarizing themselves with their way of thinking. I am of the opinion that if we are to have an improvement in our methods of instruction, especially in the art of catechizing, this department must be taught in our training schools and seminaries, not only theoretically, but it must also be put into practice.

I take the liberty of telling how the catechetical work was practised at the training school at which I was prepared for my calling. I will give a synopsis of a "catechetical exercise" such as each student had to hold in the last year of the course.

About two or three weeks before the designated time the director of the normal school announced the subject that had been selected from the catechism or from the Bible History. This subject each student had to discuss with a class especially assembled for this purpose.

The student first made it his business to prepare his catechetical instruction in writing, taking care that it would require no more than half an hour. Of course, he consulted his friends, who naturally drew his attention to defects in his work.

Now the actual preparation began. The prospective catechist would often assemble a group of his fellow-students and regard them as his pupils, asking them questions. The replies that were made were sometimes intentionally incorrect, so as to embarrass the catechist or test his resourcefulness. These daily exercises were repeated with new groups of fellow-students, until the catechist no longer had any misgivings.*

The catechetical exercises were then held in the following order: In a large class-room about fifty students occupied the seats on one side, while a class of boys from the training school was seated on the other side. The

*In this connection, the preparations made by the knight in Schiller's poem "*Der Kampf mit dem Drachen*" occur to me.

director of the institution presided. The prospective catechist (selected by the director) opened the exercises by himself discussing the lesson from Bible History or by having it recited. In short, the instructions began just as is the custom in the average class-rooms. Then the real catechetical exercises began, which were nothing else than a heart-to-heart talk between catechist and pupils. The more readily the catechist succeeded in bringing home the points by leading questions and illustrations, and the more adept he was at rectifying incorrect replies, without losing the thread of his discourse or digressing too far, the more promising were the prospects for himself in the subsequent criticism of his work.

I must also mention that there were some mischievous and precocious pupils in some of the classes from the training school who used to give the wrong replies "with malice aforethought," so as to embarrass the catechist. Sometimes the director himself had to interpose to bring matters back to the original channel.

After the termination of the catechetical exercises, the boys were dismissed, but the students remained and were asked by the director to criticise the catechist's method. At the close, the director summed up the lesson given by the catechist, drawing attention to the strong and weak points in his method of procedure and suggesting improvements. Such practical catechetical exercises are of more benefit than months of theoretical study.

If it is of the gravest importance to impart to the pupils in our Catholic institutions thorough religious instruction that is to form heart, intellect and will, then it suggests itself that those who are to devote themselves to the teaching profession are in duty bound to properly equip themselves. Mere mechanical memorizing and reciting are not up to the proper standard. We must supply our children with the proper brain-food and

develop their mentality in such a manner that they are in a position to defend their faith against the attacks of non-Catholics and infidels. A listless, mechanical method of religious instruction merely arouses aversion and exposes children to the danger of losing their faith in after life.

All those whose vocation it is to teach the young have a sacred duty to do their utmost towards strengthening the dam which is to withstand the tide of godlessness and immorality. Let us do our share by establishing a sound educational system of religious training—and God will supply the rest.

THE EDUCATIONAL VALUE OF MUSIC*

Socrates, 469-399 B. C., furnished the inspiration for the entire movement known as the New Greek Education. The writings of his pupils Xenophon and Plato give us the substance of his teachings, the former stating the practical side, the latter the intellectual aspect and his speculative tendencies. Xenophon, Plato, and Aristotle are the great educational theorists of this period. The first maintained a very conservative position. His solution of the educational problems of the day was a return to a system which should be largely Spartan, but in which the old Athenian ideals prevailed. His scheme was mostly social, that is, it was only military and moral in aim, with the intellectual element eliminated.²¹ "Plato is the most important representative of the educational theorists, whether judged from the extent, the immediate influence, or the permanent suggestiveness, of his writings. . . . Until the age of twenty his interest was centered in poetry and music."²² At this time he came under the influence of Socrates, whose devoted pupil he became. After the latter's death he traveled in Egypt, Italy, and Sicily, studying philosophy, mathematics, and related subjects. He established his school—the first permanent philosophical school—at Athens, 386 B. C., where he taught a distinguished group of pupils for thirty-six years.²³ In his treatment of the subject of education, Aristotle makes no great advance beyond Plato; his philosophy, whose influence has been so great on all succeeding generations, was the culmina-

* A thesis submitted to the Teachers College of the Catholic University of America in partial fulfillment of the requirements for the degree Master of Arts.

²¹ Monroe, *Source Book of the History of Education*, pp. 121-122.

²² *Ibid.*, p. 129.

²³ Cf. Monroe, *Source Book of the History of Education*, p. 129.

tion of the movement begun by the Sophists, and carried on by Socrates and Plato.²⁴ The "Republic" and the "Laws" give a clear exposition of Plato's educational schemes; Aristotle's views are given in his "Politics." Both assume the decay of Athenian society to be largely due to the corruption of her music. The great educational value which they ascribed to music, we shall not try to set forth.

In the "Laws" we are told that education is divided into two branches—gymnastics for the improvement of the body, and music for the improvement of the soul.²⁵ Aristotle reduces all to four divisions—grammar, gymnastics, music, and drawing.²⁶ Plato asserts in the "Republic," however, that gymnastics is not designed exclusively for the training of the body, nor is music exclusively for the development of the soul, but that both have in view chiefly the improvement of the soul; advancing, as a proof, that gymnastics alone produces hardness and ferocity, whereas one devoted exclusively to music becomes soft and effeminate.²⁷

Music in the present narrow sense, that is, singing and the chanting of hymns, many think was the basis of all Greek literary education. It certainly plays a great part in Plato's scheme. He hopes, by its means, to make the lives of his scholars harmonious, and to implant in their souls true concepts of virtue. "And yet," he says, "most persons say that the excellence of music is to give pleasure to our souls. But this is intolerable and blasphemous."²⁸ These theorists considered this art to be the greatest means of moral education. They believed that it brought order and harmony to the feelings, im-

²⁴ Cf. *Ibid.*, p. 265.

²⁵ Cf. Jowett's Translation, *Plato's Laws*, Book VII, 795, p. 313.

²⁶ Cf. Gillies' Translation, *Aristotle's Politics*, Book V., p. 296.

²⁷ Cf. Jowett's Trans., *Plato's Republic*, Book III., 410, p. 98.

²⁸ Cf. Jowett's Trans., *Plato's Laws*, Book II., 655, p. 185.

planted virtue in the soul, and fired the youthful spirit with courage and patriotism. No doubt the melodies they approved were simple and elevating; that they touched the heart rather than confused the intellect. The character of their songs was usually religious or patriotic. Appealing thus by words to the strongest sentiments of the Greek people, and touching their hearts by simple melodies, it is easy to account for the influence in shaping character which was ascribed to Plato and Aristotle; nor are we surprised that both desired that the state should control school music in order to secure sound moral results.

As to the purpose for which music was introduced into education, Aristotle says: "Music, indeed, is now degraded into a playful pastime, but was introduced into education by our wiser ancestors, because youth ought to be taught, not only how to pursue business, but how to enjoy leisure; an enjoyment which is the end of business itself, and the limit in which all our active pursuits finally terminate. This enjoyment is of a nature too noble and too elevated to consist in plays and pastimes, which it would be absurd to consider as the main end and final purpose of life, and which are chiefly useful in the intervals of toilsome exertion, as salutary recreations of the mind, and seasonable unbendings from contentious activity."²⁹ . . . To be always seeking what is useful, is unworthy of a liberal, and inconsistent with an elevated, character.³⁰

That he does not regard music merely as an enjoyment, complete in itself though it be, but that he considers it an essential branch of discipline, capable of moulding the mind and the heart, is shown by the following: "Yet it is worthy of consideration, whether recrea-

²⁹ Aristotle's *Politics*, Book V., p. 207. Gillies' Trans.

³⁰ *Ibid.*, p. 299.

tion and enjoyment be not both of them, in this case mere accessories; and whether music, if properly directed, may not effect a more important purpose; promote moral improvement, refine the sentiments, and exalt the character. Music will be acknowledged to have this tendency, should it appear capable of affecting the passions and changing the manners; and that it really does this, manifestly appears from various examples, and particularly from the melodies of Olympus, that cannot be listened to without inspiring enthusiasm, which is plainly a moral affection. Independently of measure or melody, even the simple cries of nature, when faithfully imitated, powerfully excite our sympathy, and dispose us to joy or to grief. Music is naturally pleasant, and the main object of moral education is to teach us to be pleased or offended as propriety requires, to love what is truly amiable, and to hate what is truly detestable."²¹

Musical performance, according to both Plato and Aristotle, is to be acquired, but only to that degree which is requisite for enabling the student to relish desirable rhythm and manly melodies, and not to practice those difficult flights which are the work of slaves. Only the simplest instruments were admitted; the flute, the harp, and others of that kind were rejected as too artificial and too complex.²² Aristotle has a double purpose in requiring children to be taught to perform music as well as to understand it, which is both that they may be better judges of it, and also that it may serve as a means of occupying and exhausting their restless activity.²³ "A fair time for a boy of ten years old to spend in letters is three years; at thirteen years he should begin to handle the lyre, and he may continue at this for another three

²¹ Aristotle, *Politics*, Book V., p. 315. Gillies' Trans.

²² Cf. *Ibid.*, p. 309.

²³ Cf. *Ibid.*, p. 308.

years, neither more nor less, and whether his father himself like or dislike the study, he is not to be allowed to spend more or less time in learning music than the law allows. And let him who disobeys the law be deprived of those youthful honors of which we shall hereafter speak."³⁴

The kind of music prescribed was such as attained the end for which it was made a part of the curriculum. A knowledge of rhythm and melody was sought and the ear was trained to a feeling of measure. They wished to elevate the spirit of the young and to make the mind and manners of the child rhythmical and harmonious. At the same time table-songs were learned and committed to memory to give added pleasure to social gatherings. These songs when sung with proper spirit enforced the desired sentiments and also the principles of morality and patriotism. The Doric strain, a minor key, was most commonly employed, as it was characterized by greater dignity, and as it was best suited to give expression to loftiness of spirit and to manly sentiments.³⁵ We perceive at once in the Doric scale the same qualities of mind as those prominent in Doric architecture—a simple ideal strength and beauty.³⁶

Plato marks a difference in the kind of music suited to men and in that suited to the opposite sex. He says: Now, there are certain melodies and rhythms which we are of necessity compelled to ascribe to our sex rather than to the other; and those of women may be also clearly enough indicated by their natural difference. The grand, and that which tends to courage, may be fairly called manly; but that which inclines to moderation and temperance, may be declared both in law and

³⁴ Plato's *Laws*, Book VII., 810, p. 327. Jowett's Trans.

³⁵ Cf. Laurie, *Pre-Christian Education*, p. 262.

³⁶ Tipper, *The Growth and Influence of Music in Relation to Civilization*, p. 29.

in ordinary speech to be the more womanly quality. This, then, will be the general order of them."³⁷ In the following he gives utterance to a principle of which educators of our day are earnestly demanding recognition. Plato thus expresses it: "And if a man be brought up from childhood, to the age of discretion and maturity, in the use of the orderly and severe music, when he hears the opposite he detests it, and calls it illiberal; but if trained in the sweet and vulgar music, he deems the opposite sort cold and displeasing."³⁸

Another division was also made, and music was classified as moral, practical, and rapturous, according as it is fitted to regulate our affections, to excite us to action, or to inspire us with enthusiasm; for as moral strains were employed for mental discipline and pleasure, the enthusiastic, and sometimes the practical, were to be listened to for what was called purgation.³⁹ Aristotle's reply to the objection that music is illiberal is, that we must distinguish between that taste and skill in the art, which would disqualify a man from performing the duties of a citizen and that which would have no such pernicious effect; if the music that is studied debase and enervate the soul, or if the mind be narrowed by the intense application to one pursuit, it is very evident that much mischief will be wrought. That artificial and complicated music which has little merit other than difficulty of execution, and little effect than to astonish the gaping crowd ought never to be introduced into education.⁴⁰

Aristoxenus (350 B. C.), who was a pupil of Aristotle, should be remembered for his work on "Rhythm"—only a fragment of which remains—and for his "Elements of Harmony," the entire three volumes of which have

³⁷ Plato's *Laws*, Book VII. 802-803, pp. 320-321. Jowett's Trans.

³⁸ *Ibid.*, p. 320.

³⁹ Aristotle's *Politics*, pp. 311-312. Gillies' Trans.

⁴⁰ Cf. Aristotle's *Politics*, pp. 308-309.

come down to us. In the latter work he opposes the Pythagorean system of numerical ratio; while both philosophers start with the same theory as to the origin of sound, Aristoxenus claims that the ear is his sole guide. For this reason his followers were called "Harmonists," and those of Pythagoras, "Canonists." The above-mentioned work on Harmony treats of sound, the scale, transposition, key, melody, and modulation.⁴¹

No nation was ever so devoted to music as Greece. However, as the influence of the virtuosi was permitted to increase, there was a proportionate decadence of the ideal in art, accompanied by a gradual decline in morals. Contrary to the teaching of her greatest philosophers, dexterity and skill in execution came to be lavishly praised and rewarded in the most extraordinary way. In this era of vitiated taste theory alone tried to solve the ethical and scientific problems.⁴² "So long as Greece rose in the scale, music became proportionally elevated; but so soon as respect for law and morality became lax, music declined. But their theory, preserved by Rome and afterwards adopted by Christendom, formed the nucleus from which proceeded to a large extent all subsequent developments of the musical art."⁴³

ROME.

Music's position in Rome bears little resemblance to that which it held in Greece, notwithstanding the fact that the former came so fully under the influence of Hellenic culture. A brief comparison of the general temperament and ideals of the two nations will somewhat explain the very striking contrast.

"Whilst the Greeks maintained a marvellous equilib-

⁴¹ Cf. Naumann, *History of Music*, p. 155.

⁴² Cf. Naumann, *History of Music*, p. 156.

⁴³ *Ibid.*, p. 157.

rium between idealism and realism, with the Romans the latter conception largely preponderated. Although the Romans were the immediate inheritors of Greek culture, this strong dissimilarity in their nature will account for the divergence in their philosophy and the different development of the arts amongst them. This contrast between the two peoples is apparent in their national religious beliefs, and in the metamorphosis undergone by the Hellenic deities transmitted to the Romans. Apollo, Aphrodite, and the Muses—personifications of the Greek ideals of purity, of beauty and proportion, and of song—were regarded by the Romans as vastly inferior to their god Mars. The Greeks themselves venerated their god of war, Ares, in a far less degree than did the Romans Mars. Again we cannot regard Minerva as identical with Pallas Athene; the former represents human wisdom in a much more realistic manner than Pallas Athene, who symbolized less the rational than the mystical side of wisdom. We cannot be surprised that the strong veneration of the Greek for the beautiful should have been with the Romans but a love for the real and visible; nothing of the ideal had any weight with them. Greek heroism and patriotism became but mere ambition for conquest and military glory. Genuineness in art was to the Greeks their highest delight, whereas the Romans were content with the semblance of it. Whilst the love of unfettered liberty was innate in the Greek, the Roman was satisfied with restricted freedom.”⁴⁴

But by no means are the sterling qualities of the Roman to be underestimated. His sacrifice of self to the public good, his far-reaching diplomacy, untiring energy and perseverance well deserve our admiration; whilst

⁴⁴ Naumann, *History of Music*, p. 158.

his respect for law, his power of organization, and, above all, the homely virtues practiced, should surely receive their just tribute of appreciation. Woman, too, here occupied a higher sphere than she did in more cultivated Greece.⁴⁵ That intellectual women exerted an influence upon the education of their children is seen in the references made to the mother of the Gracchi and to the mother of Agricola.

"There is a strong resemblance between the Romans and the Spartans. There are in both the same stern organizaion, the same complete subordination of the individual to the state, the same contempt for enjoyment and all the gentler and fairer sides of life. But there is this striking and important difference; while the Spartans are held together by a severe and even exaggerated discipline, the Romans hold together of their own free will, like a company of co-operative workmen. This accounts for much in Roman life—its conservativeness, prosaic practicality, exclusiveness, and permanence—as well as in Roman education."⁴⁶

Naturally, education was a mere reflection of life—everything in it was intensely practical. The child was regarded as a future citizen; the only concern of those in charge of him was to fit him for later domestic and political duties. Religion was never made an individual matter, touching his own inner life; he is concerned with it only in so far as it bears on his future citizenship, for it is the bond of union between the family and the state.⁴⁷ Thus, instead of requiring him to assimilate and to live out a training which was suited to the needs of childhood, one which would produce a strong man, a perfect citizen, when the days of maturity arrived, there was a

⁴⁵ Cf. Naumann, *History of Music*, pp. 158-159.

⁴⁶ Davidson, *History of Education*, p. 106.

⁴⁷ Cf. Davidson, *History of Education*, p. 106.

mere building for the future, with an utter disregard to the present. As to music, we find that only the barest elements were taught during the first four or five centuries of the Republic. On festivals and religious occasions, and at banquets, national songs were chanted by youths. Music was never at any time a domestic institution and a remedy for the ills of life, as it had been among the Greeks.⁴⁸

If we consider Roman education in three periods, the first extending from the establishment of the Republic to 303 B. C., the second ending with the death of Cato, 148 B. C., and the third from this date onwards, we find that it is in the middle of the second period that literary education really begins. After 233 B. C. Greek influence was greatly felt; but from the practical turn of the Roman mind much opposition was manifested. Cato, in his work, "*De Liberis Educandis*," shows what a "*vir bonus*" ought to be as orator, physician, husbandman, warrior, and jurist. This book illustrates the extremely practical character of Roman educational conceptions. Music and the mathematical and physical sciences were excluded. Cato believed that Greek literature should be looked into, but not thoroughly studied.⁴⁹ After 148 B. C. it could no longer be said to be specifically Roman at all. It was Greek education as influenced and coloured by the Roman character and aims.⁵⁰ And yet it was impossible to turn a Roman into a Greek. He remained to the last prosaic and practical.⁵¹ In the secondary schools we now find the teaching of music, but it was cultivated not as an art but chiefly with a view to rhythm. The profitable employ-

⁴⁸ Cf. Laurie, *Pre-Christian Education*, p. 321.

⁴⁹ *Ibid.*, p. 328.

⁵⁰ *Ibid.*, p. 330.

⁵¹ *Ibid.*, p. 335.

ment of honorable leisure, spoken of by Aristotle, was not esteemed, for all life here was practical and serious.⁵²

The purpose of higher education was the preparation of the orator. Rhetoric and all those arts which could make an effective orator, made up the curriculum. Quintilian says, "Nature herself, indeed, seems to have given music to us as a benefit, to enable us to endure labours with greater facility; for musical sounds cheer even the rower; and it is not only in those works, in which the efforts of many, while some pleasing voice leads them, conspire together, that music is of avail, but the toil even of people at work by themselves finds itself soothed by song, however rude."⁵³

In considering what peculiar advantages an orator may expect from music, he tells us that there are two kinds of measures, the one in the sounds of the voice, the other in the motions of the body; both must be understood by the perfect orator. Most emphatically does Quintilian declaim against such music as is of an effeminate and languishing character, and which is calculated to destroy manliness; he strongly advocates those strains in which the praises of heroes are sung, and which heroes themselves sing; he further desires the knowledge of the principles of this art, which is most efficacious in arousing and assuaging the passions.⁵⁴

"Music, however, by means of the tone and modulation of the voice, expresses sublime thoughts with grandeur, pleasant ones with sweetness, and ordinary ones with calmness, and sympathizes in its whole art with the feeling attendant on what is expressed. In oratory, accordingly, the raising, lowering, or other inflection of the voice, tends to move the feelings of the

⁵² Cf. *Ibid.*, p. 338.

⁵³ Quintilian, *Institutes of Oratory*, p. 80-81. (Watson Trans.)

⁵⁴ Cf. *Ibid.*, p. 84.

hearers; and we try to excite the indignation of the judges in one modulation of phrase and voice (that I may again use the same term), and their pity in another.⁵⁵

Although Roman education did not remain on the high plane upon which Quintilian had placed it, still it showed no rapid decline for more than a century after his death. In general, form, content, and methods remained about the same throughout the imperial period, or, at least, until imperial interests were centered in the East. However,—if we accept Tacitus' view—in the spirit and purpose of education there was a marked decline, which, he says, Quintilian served as a means of stemming.⁵⁶

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⁵⁵ Quintilian, *Institutes of Oratory*, pp. 82, 83.

⁵⁶ Cf. Monroe, *Source Book of the History of Education*, p. 450.

(TO BE CONTINUED)

PRIMARY WRITING

It has long been conceded that the three R's are the most important studies in the common school curriculum, and that they are fundamental to all other studies. To be sure, we have digressed often and far from this tenet and talked much of enriching the course of study. We have enriched it, nay, very often spiced it with any new fad or fancy that happened to appear in the educational market, until now we hear a cry from the business men that the grammar schools are turning out graduates who can neither write, figure, nor spell correctly. No matter how general education becomes, no matter how much we are advancing toward utilitarian and vocational training in the common schools, the facts still remain the same, namely, that more than one-half of our children must go to work upon their completion of the grammar school course, and that many of these enter the mercantile world as clerks. The employers of these children demand as their right that the children be able to perform the common processes of arithmetic, to spell correctly, and to write legibly and rapidly. This the common school should do for the child before all other things. But does it do it?

Look at the writing upon the checks and bills you daily receive from your "butcher, baker, and candle-stick-maker." Do they show an attainment of the primary aim, even, of the art of writing, which is legibility? Yet the people who made out these checks and bills must have spent at least five years in the schools where they received instruction in penmanship under trained teachers. But here we may insert the question, "Were these teachers trained in the art of writing?" Think of your own training for teaching that subject. Were you taught

the art of writing from a pedagogical or a scientific point of view, or did you only make yourself proficient in the style of writing then in vogue?

No one can deny that we have enough well-established methods and systems for teaching the beginnings of reading and arithmetic, but how sadly neglected is writing, the vehicle for expressing the knowledge acquired in the other two subjects. Most of the literature upon the art or the science of writing consists in expositions of different styles of penmanship that may be or have been in vogue at a given time. Why have we not had the science of writing rather than a system of penmanship in our normal course for teaching? By that I mean, what one must know about the development of the child's muscles, nerves, and brain in order to teach him the complex process of writing. How were you taught to write? By some method in use at the time but which no doubt has since proved useless or unhygienic. Have you ever been told or have you ever thought why, for instance, you hold your pen or pencil in a certain way, or what the arm and hand really do in the process of writing? Have you ever tried to learn the real reason why some children find it an impossibility to form words like the copy after days of trial and drill? A little knowledge of the relationship between brain, muscles and nerves would help one to solve many of these problems.

From the age of hieroglyphics the aim of writing has been to express ideas by means of clear-cut symbols with speed and facility. Systems of penmanship have been invented, changed and reconstructed always with the aim toward greater freedom and rapidity in accomplishment. To appreciate the importance of writing we should know a little of the history of paleography; know a little of what the race has gone through in arriving at the finished art we now consider almost an instinctive faculty in the

child. The history of handwriting is the history of the civilization of mankind. We can trace the development of a people through its writing, first as a manual art and later as an embodiment of its ideas and ideals. Man has always and in all ages sought to express himself and to perpetuate this expression for his progenitors. Among the most primitive people we have some form of expression embodied in symbols and signs. The child repeats the history of the race and seeks to express himself and his ideas. He begins as primitive man began with drawing. The child portrays his imaginings and thoughts in crude drawings. Later he is anxious to learn to write. Parents also seem eager to have children learn to write early in their school course. They measure to a greater or less extent their progress in school by their ability to write legibly. This is probably so because progress in writing is evident at a glance while with other studies it requires intelligent questioning to learn where the child stands in his class; or probably, too, because with uneducated people writing is still a mysterious art acquired only by the initiated. In the last generation how often we have heard a person called "highly educated" because "he wrote a beautiful hand."

When we begin back with the laborious work of inscribing upon stone, then wax, then parchment; trace down from the language of symbols to the straight Roman letters which are now our printed capitals; from these to the running, slanting forms of the early Roman cursive adapted for speed rather than legibility, is it any wonder that Carlyle said, "Odin's Runes were the first form of the work of a Hero"? Down through the centuries we find as to-day the battle waging among the scribes as to the form of writing, some demanding legibility only, others beauty, and others speed, but the aim of all being a happy combination of the three, until in the fifteenth

century the invention of printing fixed and settled the question of forms of letters and divided print from script. The scribes, however, still clung to the more elaborate forms, sometimes for beauty, but more often for mercenary reasons. We find the teaching of penmanship in the primary schools of the seventeenth century greatly restricted and in some places prohibited, because a too universal familiarity with the art would curtail the business of the public scribes. Is it any wonder that in the nineteenth century we considered writing an accomplishment and still think it one of the three most important things for the child to learn in school?

Looking through the manuals of pedagogy written during the past quarter of a century, we find many contradictory ideas and theories concerning the principles involved in the teaching of penmanship, to say nothing of the differences in style. Ten years ago vertical writing was in vogue, and books were written to show that it was the only rational method to use. It was the easiest to learn and the most legible. One thing its adherents never claimed for it was beauty, and everyone agreed that it was dangerously near backhand, which is "an abomination to all." After a fair and thorough test it was found that people learned to write much easier and quicker by the vertical method but that more speed could be acquired using slant, which is also more beautiful. However, we can learn to write in any style, but the best is any that will combine facility, speed and a fair degree of beauty. If legibility only were desired, the easiest thing to teach beginners would be print, and a generation ago, I believe, that was the method of procedure. But printing will never help in forming script. It may be an aid in training the muscles of the arm and fingers in pencil holding, though uninteresting.

Madam Montessori has taken a step in the right direc-

tion for the beginnings of writing in the motor sensory training she gives as a forerunner of the writing process. We need to train more the tips of the child's fingers and her tracing of sand-paper letters help greatly to do this. The tips of the fingers are receiving sensations which, in turn, are carried to the writing centers in the brain while the arm is also performing the proper movements for writing.

Any one attempting to teach the beginnings of writing must first know something of the psychological laws that govern all our motor activities, for writing is one of the most complex actions we perform, and in order to write well we must have a perfect co-ordination of the muscles of the hand, fingers and arm. By writing well I mean only writing legibly. Some people say a child learns to write as he does to walk or talk, meaning that these processes are inherited instincts and not acquired habits, forgetting how long and how laborious are the processes in walking and talking. To be sure, style of penmanship may be inherited, but the muscular process of writing is not inherited, else we would never have to be instructed. If you have ever watched a child learning to walk you will have noted that he could not have been born with these faculties developed as the animals are. He must learn to use the muscles of his legs a few at a time, co-ordinating their movements with greater ease as the nervous system develops, and it is a long time before he really accomplishes the complex action of walking. This consists of balancing the body on both feet, raising one foot and balancing on the other, carrying the weight of the body forward and carrying the foot forward at the same time. The same sequence is followed in learning to talk; one syllable at a time, then one group of syllables or an idea as, "Ma-Ma," "Da-Da," then a phrase as "Baby cry," etc. In all this we know that no

muscle contracts, of leg or throat, without first receiving an impulse from the brain. Now, as regards writing—any child may grasp a pencil and make marks upon a paper, but unless the muscles receive an impulse or impulses from the writing centres in the brain, they will never contract in the proper way to form words seen by the eye and heard by the ear.

At present the question is being debated as to when in the school course the child should begin writing. Some educators think that writing should not begin until the second or third year of school, that is, when the child is seven or eight years old, and they offer many theories in favor of their argument. As, for instance, a child's hands are too small and weak to grasp the pencil; fingers are not long enough to form the letters by the finger movement; and the muscles in the forearm not sufficiently developed for the muscular movement; also that the child has not sufficient control over his arm and fingers to bring the writing into proper spacing on the paper. As it has not yet been found that there is a penmanship nascency, we cannot set an arbitrary age for the beginning of penmanship teaching, but can only say that the child should learn to write when he needs to use writing to express his thoughts.

Dr. Grossman, in his "Career of the Child," says that the child of six lacks muscular control in the hand and fingers; that maturity in hand and finger control is not attained before the ninth year, and wrist movements not before the eleventh. But I do not think we all agree with him. This may be true of the child who has not attended school, but I think the kindergarten and primary hand-work children do aids much in developing control of these muscles.

Look at a new-born baby, watch it move each of its fingers; true, these movements are reflex and not con-

trolled, but the movement is there though diffused. Observe how a child of eight or nine months will take things presented to it with thumb and forefinger. There is surely a development of muscular contraction in these fingers. Let him grasp your nose, your hair, or your ear and decide for yourself the strength of that muscular contraction. Surely, then, a child of six or seven is not too weak to hold a pencil. And although muscular control may not have reached its maturity at this age, observation of a first-grade child laying pegs or letters in symmetrical rows will convince one that he is advancing rapidly toward this maturity. From the movements of the baby's hands, arms and fingers we see that there is movement and to spare. From the strength of the baby's grasp we learn that the muscular contraction is firm. From the steadiness of the child's hand in laying the seat work we find that he has control of these muscular contractions. Now the only problem for the teacher is, how to make use of all these facts in the beginnings of writing.

Professor Judd states in his "Genetic Psychology" that "the aim of writing is an easy, fluent, well co-ordinated movement, producing letters of a fair degree of legibility." For the beginnings of writing we may take as our aim a "well co-ordinated movement," and there are many methods and devices for acquiring this.

The child at kindergarten age has movement and to spare in arms, hands and fingers, although not very much muscular control of these parts. It is our business to teach him how to control these movements. We give him all sorts of devices for sense training of the arms, hands and finger tips. This training leads up to a use of the crayon as a means of drawing.

The child will not want to write until he has something to say, or ideas to express, for writing is primarily a language function. We must help him in the technique

and mechanical part of writing by letting him say his say as primitive man did, that is by drawing. For, indeed, the relationship between drawing and writing is very close, as is seen by a study of the history and pedigree of many of the letters of our present alphabet. Ask a child of five or six years to explain the crude drawings he delights in making and you will be surprised at the story he will weave about the few strokes which are unintelligible to you. Compare his work with the Indian picture writing and you will have inspiration for the natural way to begin writing with little children.

In order to associate this drawing with writing, we must keep in mind the aim of writing,—a well co-ordinated movement. Drawing produces the movement and the co-ordination may be acquired by rhythm. Children love rhythm, and so it supplies the element of interest so necessary in the teaching of young children. To get this rhythmic motion necessary for co-ordinated movement we may count, use a metronome, sing, or recite jingles. Mother Goose jingles and many poems learned by primary children are very good to use as they supply the rhythm and also make suggestion for drawing. For example: a child may make an intelligent picture in writing movements by drawing horizontal lines for trees, long sweeps for water, vertical strokes for grass, etc. When studying the subject "Indians" and "Hiawatha" the writing period may be spent in making a picture of trees, wigwams, big sea water, and canoes. The trees give the sliding horizontal movement; the wigwams the vertical up and down stroke; the waves the long connecting sweep, etc. These may all be done in rhythm obtained by reciting appropriate parts of the poem.

Professor Gesell, in his "Normal Child and Primary Education," elaborates this idea of motion-picture writing and shows how all the "fundamental strokes of hand-

writing, and their systematic, lively repetition will so automatize these strokes that the technicalities of the alphabet will be much reduced in difficulty."

When the making of these drawings becomes easy by a combination of arm, wrist and finger movements, the child is ready for writing with pencil. The age of the child has very little to do with writing, provided the nerve fibers are sufficiently developed to carry impulses to and from the brain. We should use discretion as to how early a child may learn to write, but there is no limit to the age at which an adult may learn. The muscles are supplied with nerves leading to the writing center in the brain and the neurones in the brain only need to be developed and the muscles exercised in order to acquire the writing habit. Mrs. Stewart, in her work in the "Moonlight Schools of Kentucky," has shown that people may learn to write at eighty-seven, and a person of forty-nine easily learns a good legible hand in a few weeks. Madam Montessori has demonstrated that children of three and four years learn to write easily in six weeks.

The first requisite for good writing is correct pencil holding. Why do we pay so much attention to the position of the fingers, to the angle the hand makes with the paper, to the slant of the pencil? Take a pencil and experiment a little with it yourself to find answers to these questions.

Our aim is to acquire good writing in a short time without too much expenditure of energy. We wish to give the fingers just as much freedom and range as possible. Take a pencil, place it between the thumb and first finger having the tips of them opposite. Leave the other three fingers free. Keeping the hand still, move only thumb and forefinger to see how long a vertical stroke it is possible to make. Next raise the thumb so that it will be an inch from the tip of the finger, or at the first joint of the fore-

finger. Try making the vertical marks in this way. Do you not find that the lines are about double the length of the first ones? From this "experiment" you learn the reason why the thumb should be *pulled up* an inch from the tip of the forefinger.

For a second test put the middle finger on the pencil parallel with the forefinger. Try writing the word "man" with a slant. Then place the middle finger *beside* the pencil and try again. Do you not observe the middle finger *on* the pencil retards the carrying of the hand across the page, and interferes with the turns in the letters? Legibility in writing depends upon the turns and angles, and the turns and the angles depend upon the contact the fingers make with the pencil. Fluency in writing comes from freedom of the movements of the arm.

The next point to observe is the angle of the hand in reference to the desk. With your hand resting on its side or at right angles to the desk and your left hand holding forearm in place, allowing only for wrist movement, draw an arc. Then try holding the hand parallel with the desk, and still restraining the forearm to draw another arc. Which is the greater? This position of the hand is very important if we are training children to write with the muscular movement. Speed in writing depends upon the freedom with which the hand moves across the page, and the correct position of the hand is any that will aid in acquiring speed.

As to the slant of the pencil. Try writing with the pencil held at different angles with the paper and see the difference in facility of manipulation. The correct position is the pencil resting against the third joint of the forefinger.

These points of pencil holding are very important for a child to acquire. If contact with the pencil is not right,

if the angle of the hand is wrong, constant imitation of the best copy in the world will prove unavailable. A child must acquire correct pencil holding before he can form words with ease and rapidity, and he should acquire a good writing position before he attempts to express ideas by written words, for that requires fluency.

Primary writing consists in firmly grasping a pencil and by means of relaxing and contracting certain muscles of the arms and fingers producing movements that result in letters of a uniform size on paper. Penmanship and writing are in primary work two different things. I think we make the mistake very often of correlating them in teaching beginners. We are thinking too much of what is being done by the pencil rather than the good habits of position for penmanship we are forming. The teacher attempting to teach little children to write must have a clear understanding as to her aim. She must know the material she has to work with, and by that I mean the capabilities of the child; and she must be thoroughly familiar with and master of the method she is to use.

Having acquired the movements from picture-writing, and facility in holding the pencil by a few days' practice, the child is ready to begin actual writing of words and phrases, never individual letters. To ascertain the reason for this we consult the child himself. Ask a child of three or four to write and you will see that he goes over the paper in a continuous scrawl, never in disconnected strokes. Then why burden the child of six with the carrying out of individual letters?

Have you not seen devices for "writing made easy" that read like this: "O is a little house with the door shut, C is a little house with the door open, etc., etc." Ask yourself is that an aid or a hindrance to a child learning to write with a "fluent, well co-ordinated movement"?

A careful study of the alphabet for similarity in letter

forms will help much in varying drill work. With beginners very little attention should be paid to spacing of letters; this is acquired unconsciously as the child progresses in the grades. It is well to use unruled paper at first, in order to allow for greater freedom in movement.

If freedom of movement, correct position and pencil holding, and a mastery of the simpler letters in phrases and sentences are acquired in the first two grades, there will be no difficulty in acquiring "an easy, fluent movement, producing letters of a fair degree of legibility" in the higher grades, and so realize the ultimate aim of teaching penmanship in the grammar schools.

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READING IN COLLEGES

In October last the Holy Father recommended the spread of reading to the prayers of the members of the Apostleship. He referred to spiritual reading primarily; secondarily to the reading of profane literature. Hence, since profane literature is so important a matter to students, a few reflections on the subject, and a few practical applications may not be out of place in the REVIEW at the present time.

I venture the assertion that the first attitude of mind assumed by the generality of cultivated readers on traversing the pages of classical literature is the attitude of appreciation. By literature I mean thought pervaded by the warmth of emotion, the color of imagination and the inexplicable presence of personality; and I limit my observation to the reading of literature, because it is evident that books of science, philosophy and religion, considered in their special scientific character, and not as participating in the literary character may be approached with feelings and desires and thoughts more in keeping with the spirit of investigation or of duty or of criticism than with the spirit of appreciation.

Appreciation, I would say, is a readiness to be pleased. It is spontaneous rather than deliberate, anticipating in its attachments the pronouncements of judgment upon the value of a text. Far be it from me to assert that an appreciative reader may not be highly critical. He may be so; but his strictures upon a text, his judicious rejection of some portions of its content, and his approbation of others, his keen discernments of beauties and of shortcomings of style are consequent upon his spontaneous literary devotions. Far be it from me to assert that appreciation itself may not be the direct

outcome of readings deliberately made, and of beauties judiciously observed. For undoubtedly high valuations are heightened, when reasons grow and multiply in favor of them: when an assumed excellence is perceived and proved; when a page that on first view only invited reading, on second and third view forces admiration and convicts of crudeness the reader that cannot appreciate. Far be it from me finally to deny that reasonable appreciation is superior to spontaneous appreciation. For while a literary attachment that rises from the heart rather than from the mind may in cultivated people be assumed to be sterling, yet it is open to the possibility and even to the likelihood of concerning itself with an unworthy object. While what many called "proven appreciation" is immune from the inconvenience resulting in false estimates.

With three possible misunderstandings thus avoided, it must now seem quite evident that the first attitude of a refined reader towards literature is that of appreciation. "*Ostende ovi ramum viridum, et attrahes illam*" says St. Augustine in illustration of God's dealings with man through grace. God presents an attractive spiritual view to the soul, to which the soul responds at first with indeliberate delight; only afterwards on reflection deliberately choosing to abide by her first movement, or to discontinue it. In a similar way the Guardian Angel of books, with his magic wand touching the pages, makes them glow with beauty that catches a reader's heart, before it is aware of the sweet slavery.

The second attitude, I would say, is analytic. Just as a rose emits a more delightful fragrance when it is crushed than when it glows on its stem untouched; just as a ray of light looks more glorious when it is broken up by a prism than when it is allowed to remain in its simple whiteness; just as a candied plum soothes the palate more deliciously

when it is jellied than when it is whole; so, too, a page of prose or poetry displays more beauties when subjected to the pressure of analysis than when it is merely touched in reading and left in its entirety. The mind seeks its delight and finds it in analysis. But even without regarding the sweet fruit of its work it analyses simply through the pressure of an innate tendency. It discovers technique in words, sentences and paragraphs; imagination glowing with many colors; emotion transforming and exalting plain truths; and above all it becomes aware of the presence of an influence which it cannot explain—the real literary touch, the charm by which literature has made its captives by the thousands—one of the mysteries of the world of thought.

Thus while the power of analysis conjures up for us visions of hidden loveliness, yet it is limited; it cannot open every secret place; to it might be said: "Thus far shalt thou go; go farther." Moreover, even many of the elements which we have the power of drawing from a page by analysis, we cannot appropriate. For just as a delicate fragrance dissolves into thin air and escapes eager nostrils that would prolong the pleasure of breathing it; just as an evanescent flavor thrills the palate for a too brief second and is gone; just as a feeling of the heart or a memory or a vision of the imagination delights us in passing, but loses its magic when detained; so, too, there is a soul in books that rises before our charmed gaze and quickly vanishes, or turns to rayless clay when by mere intellectual strength we have, so we flatter ourselves, quite mastered it. And if analytic reading served no other purpose than to assure us of the existence of hidden influences that baffle analysis it would, I think, have ample justification for engaging the mind.

Criticism in reading presupposes reading for the formation of standards of criticism. A criterion of

fair and foul in letters cannot be evolved antecedently by any of us out of our own speculations. We cannot originate and prove "*a priori*" a norm of literary beauty. Of course, since literature is a reflection of life, an elementary norm of literary criticism could possibly be formed out of one's observations of life. But the standard would hardly be worthy of the name. But wide reading reveals to us the agreement of the accepted best interpreters of nature in regard to certain thoughts and views of thoughts and feelings and images and modes of expression which they consider to be beautiful and employ as such. It reveals to us in the second place the points of difference in the views of those interpreters; and finally it reveals the qualities of composition which they are at one in not admitting. Their concurrence is considered to be evidence of genuine excellence in the qualities in regard to which they concur; their differences of view allow other points to remain "*sub judice*;" their unanimous reprobations leave no doubt about the unloveliness of the things which they reject. Out of books then we draw forth a standard of excellence by which we may judge the character of books. Out of admittedly superior books of the past we derive a criterion according to which we are justified in pronouncing either favorably or unfavorably upon the productions of the present—at least until the producers of the present, who may perchance choose to differ with the established criterion, give us sufficient reason for accepting them as makers of a new criterion instead of rejecting them as violators of the old.

Given a standard of excellence, critical reading becomes a possibility. Discrimination takes the place of mere absorption. Selection and rejection follow unquestioning admiration. Judgment is given an opportunity; and a reader's imagination and pleasurable sense are

chastened by being kept in partial abeyance by the cooling influence of deliberation. The reading of literature is probably more exposed to the likelihood of dissipation than any other sort of reading on account of its agreeableness; but it would be difficult to find a surer counteractant of its loosening tendency than the straightening force of criticism.

When the spirit of criticism has not been preceded by a readiness to appreciate, where appreciation is at all possible, it will probably result in harsh judgments, egotistical views, intemperate condemnation, and in words that hurt; for, somehow it is according to nature for the judicial attitude, when left to itself, to be severe and self-sufficient. But when a reader is inclined in the beginning to see good in his author, his subsequent criticism, though perhaps uncompromising, will be touched with a lingering kindness. I should imagine that if the old Scotch Reviewers had tried to like their victims, before they racked them, they would not not have felt justified in inflicting as much pain as they frequently inflicted.

As antecedent appreciation acts favorably on criticism, so criticism reacts beneficially on it. For, a critical reader, by segregating the beautiful passages of a book, makes it easy for himself to see them more distinctly; and by accounting to himself reasonably for his preferences, assures for himself a deeper and more lasting appreciation. Thus what before was only a liking becomes a deliberate choice; what might soon have been smothered by his enjoyment of the next book, or been disowned in favor of some new and opposing preference occupies a fixed place in his heart and mind.

Appreciative, analytic and critical reading are directly concerned with a given text. But reflective reading draws us away from the text. For when a reader in a reflective mood closes his book to muse, instead of penetrating

thoughts on the page before him he simply employs them as a starting-point from which he makes mental excursions of his own. Many times the paths of his choosing are not highways, broad and unmistakable which run out from the book as plainly as the Appian Way from Rome and which will just as surely lead him back to it; but by-ways narrow and winding that lose him shortly among his own reflections. For, the association of ideas that is clear enough to lead a reader afiel from the thoughts of books to thoughts of his own often melts away with his passing and leaves no trace of itself for returning steps.

The value of a book must be estimated according to its degree of suggestiveness; and the education of a reader must be gauged according to his facility in profiting by suggestiveness, to reflect. How many valuable thoughts have sprung from the reading of a few lines of Thomas à Kempis,—not thoughts of the Saint himself, but the reader's own, quite different it may be, from his. The power of that book consists largely in its suggestiveness. It were well for profane literature if its books could magically stir readers to mental activity; or rather, it were well if readers approached profane literature as expectantly as the devout approach pious books, with the petition on their pious lips: "Speak, Lord, for thy servant heareth,"—if they, too, prayerfully made themselves ready to be caught up and whirled off into a sphere of thoughts that breathe and glow.

The reflections of a reader must be spontaneous and not deliberate if they are to delight. For, just as in most other pleasures the deliberate quest of them ends in disappointing insipidity, while the chance experience of them is touched with the magic of surprise, so in the pleasure of reflection, a cold-blooded determination to reflect will result in nothing more than barren speculation,

while the unpremeditated following of a thought will end in delicious musings, or spirited imaginings, or tense and nervous thinking, or the calm gradual formation of views. I do not mean to imply that a reader cannot and ought not to think deliberately at times; and that his thoughts will not have good results. I only state that such a deliberate effort could hardly be called reflective reading.

Finally, in imitative reading we contemplate an author's charms, with the purpose of likening ourselves to him in his literary character. Our notions of imitation of course vary in their practical application. Some readers try to appropriate only words; some make a study of sentences; others copy paragraphing; others again go farther, into the sphere of Imagination, Emotion, Mental Attitudes, and Individuality, and endeavor to make themselves like the original in one or other of these more important characteristics or in all of them combined. In any case the likening of genuine imitation must not be looked upon as a slavish and artificial resemblance; for its motive is love, its process is carried on with discriminating intelligence and its effect is the acquisition of beauty from without, without loss of personality. Many of the great writers themselves read to imitate; but they always had regard for differences between themselves and their author in ability, character and circumstances of life;—differences which would not permit of perfect conformity between model and student. Nevertheless it must be confessed that imitation often results, in middling men, in a formal, unnatural and shallow style.

Might not these random speculations on reading be turned to some advantage by teachers of literature in a college course?

Boys must be induced to appreciate. If they are set to analyze before they have learned to love, their work will only have the character of scientific dissection. To them

the author will be nothing but an organism without a soul. Like medical students they may perchance obtain full knowledge of every portion of the body of a composition, but the spirit will remain an unknown x. What a pity would it not be for a scientist to be indifferent to the fragrance, color and grace of a flower, in his botanical examination of its make-up; or to miss the glory of a dew-drop, in his analysis of it! But surely a student of literature will have as much reason for regret if he cannot appreciate the work he has been set to analyze.

Boys must be taught to stop in their readings, to reflect. For the impulse to course on and on immoderately, if unrestrained, will result in little more than dissipation of energy. True, mere indulgence in books is preferable to indulgence in gross pleasures and exterior amusements; true, too, the most cursory reader cannot pass through glory without being gold-flecked in the passing; but without reflection, clearly, one of the principal functions of reading will be ignored;—its suggestiveness.

Boys must be taught to analyze. Heresies in Theology generally spring from deeply reflective minds which do not take the pains to analyze the full significance of their starting point. For, partial views of a thing though they be true, are bound to result in the long run in misconceptions. If only one thought or one phase of thought, one restriction or one qualification in an orthodox book be overlooked error may easily result in reflections which are due to the book. In a similar manner wrong notions of literature, false estimates of an author's excellence, faulty interpretations of his meaning and spirit, defective or misleading rules of composition and obnoxious conclusions in regard to life itself may owe their origin to inadequate analysis.

Boys must be taught to be critical. Some of them have a faculty for analysis and an abhorrence for criticism.

Their first impulse is to get at the vitals of a work, without the ulterior purpose of passing judgment upon it. Their minds are razor-blades for dissecting and nothing more. But often, besides this innate tendency, the difficulty of forming a norm of criticism and of estimating their reading according to its requirements proves too much for them, and they save themselves the trouble of passing judgment. In many cases no doubt it is well that their negligence obtains the upper hand; for negligence is not nearly so objectionable as the self-opinionatedness, self-satisfaction, and erroneous views which would prevail on account of the ardousness of synthetical setting up a correct standard of criticism, of judging unerringly according to it, and of succeeding in the two-fold undertaking without falling into conceit. Indeed it seems to me that in view of a boy's almost irresistible propensity to judge hurriedly, when he puts himself to the trouble to judge at all, it would be well to defer studies in criticism to maturer periods of his life, when he has learned by experience the necessity of being many-eyed, well-read, self-restrained, calm, slow and rather diffident before hoping for success in criticism.

Finally, boys must be shown how to read with an eye to imitation. We need not dilate here on the unpleasantness of imitation. That feature becomes evident with a little experience. But the urgent probability of the harmful consequences of imitation may be pointed out, not without profit. There is an engaging personality in most of the classical authors; they are at least original; they appeal to the fancy of the young. Moreover, boys are inclined to view an author as a concrete whole. If they could discriminate between faulty character and morals and mannerisms on the one hand, and really beautiful literary characteristics on the other hand, declining the evil and appropriating the good, supervision could be dis-

pensed with. But unfortunately they often drink in with fountain-waters the rank taste of unclean soil. Many of our English authors, for instance, were oddities, some of them were wicked, most of them were Protestant; how few, if any, were saints? Moreover, objections may be urged not only in the sphere of English literature on account of accidental reasons, but (at least on the authority of Newman), exception may be taken on the score of morality, to literature as such. "Man's work," he says, "will savor of man, in his elements and powers excellent and admirable, but prone to disorder and excess, to error and to sin. Such, too, will be his literature; it will have the beauty and the fierceness, the sweetness and the rankness of the natural man." One way out of the difficulty would be not to educate boys at all; another way would be to educate them without literature. But the fact is that literature is the means now in use. What then can be done?

First, it is clear that a system of expurgation can be employed effectively. But, even after expurgation, if expurgation be not mutilation, pure and simple, objectionable features will remain. Wickedness or at least worldliness is so concretely fused with literary beauties that they are of the earth earthy. Moreover, the question might be raised not without reason whether it would be desirable to make literature altogether heavenly if this were possible. For the study of literature is supposed to be a preparation for life, of which it is an image. Hence ought it not to be allowed to retain the traits of life—human and quite unheavenly though they be? Would it not be better for youth to catch a glimpse of life ahead of time in the reflecting medium of literature than to be thrown into the midst of it afterwards, unprepared?

But if a teacher, acting in accordance with this view to absolve himself of all ulterior responsibility and allow his scholars to read without direction and caution, even

within the limits that are commonly recognized by Catholic educators as permissible, he could hardly be justified. For, innocence and simplicity and purity of life, especially in youth, are so immeasurably superior to literary attainments, even from an aesthetic point of view, that the most exquisite directive care in regard to reading cannot be considered less than a duty. "In every arduous enterprise," says Edmund Burke, "We consider what we are to lose as well as what we are to gain." "In all fair dealings the thing bought must bear some proportion to the purchase paid. None will barter away the immediate jewel of his soul." Howsoever desirable culture may be, no one with a correct estimate of values would think of securing it for himself or for others at the expense of virtue; nor would he hesitate to take infinite precautions against losing the one in his attempt to acquire the other. Hence, teachers, in training their charges in imitative reading will do well to follow St. Jerome's advice regarding the attitude which Christians should maintain towards profane literature. They should be careful in introducing Hagar to the house of Sara not only to deprive her of her gewgaws, rouges, enamels and her other illegitimate means of artificial attraction, but besides should limit the influence of her natural charms, so that the master of the house may not be blinded by the sensuous beauty of a servant to the chaste comeliness of the queen of his home.

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EDUCATIONAL NOTES

With the closing of the Fourth International Congress of School Hygiene, one fact stands out vividly: The school hygiene movement has become a positive movement for the advancement of the health of the school child, rather than a negative summing up to disease.

The health emphasis was particularly noticeable in the scientific exhibit held in connection with the congress. Visitors to educational exhibitions on hygiene and sanitation do not need to be told how frequently these have been of the "chamber of horrors" variety. There were survivals of this type in the Buffalo exhibits, but for the most part the positive, sane, normal exhibit was conspicuously present. There were wonderful pictures of city girls engaged in outdoor sports and games—the New York school girls, for instance, who in their Public Schools Athletic League illustrate the newer health spirit of the hour, the spirit of wholesome recreation, to which even the tenement seems to succumb.

The old familiar exhibits of wan and careworn consumptive children were replaced in the exhibits with cheerful pictures of "pretuberculous" youngsters busy in the school of the out-of-doors, their faces bright with the hope of health, typical of the knowledge that fresh air and sunshine can and will drive tuberculosis from the earth.

There were more illustrations of healthy teeth than decayed, in the Buffalo exhibit; there was less emphasis on the pitiable condition of bad teeth and more stress on the advantages of good teeth; and, above all, there was the spotless school dental clinic of Cincinnati and other cities, with its promise of better, cleaner mouths for future school children.

Exhibits of the old sort there were—a few; just as there were a few speeches of the kind that were undoubtedly necessary in the early days of the health movement, to arouse public sentiment; but the one big central fact, both in the exhibit and in the speeches, was that school hygiene is to be henceforth considered from the point of view of health, not disease; that sound bodies, clean minds, normal development, air and sunlight, rational living, education to fit for natural productive life, are the things to be stressed; that it is not so much a fight against disease as it is a fight for health. It was almost as if the delegates of the nations at Buffalo had declared to the world: "There are many things to be done; we know the evils now; let us remedy where we can; but let us, above all, do our best to point the way to clean, healthful, normal living for the generations to come."

The importance of the boys' and girls' club movement as affecting the rural school is discussed in a recent report by A. C. Monahan, of the United States Bureau of Education. Mr. Monahan points out that the clubs are at present more closely identified with the schools than ever before, and that their work is becoming a more definite part of the school program. The tremendous influence of these clubs in aid of better farming, better living conditions, and better schools, is therefore exerted as part of the movement to make the rural school the real center of rural civilization.

After showing how the clubs are organized through the school authorities, Mr. Monahan speaks particularly of the girls' garden and canning clubs, which in an incredibly short time have assumed an importance second only

to the better-known boys' corn clubs. Furthermore, while the Government's activities in behalf of the clubs have until recently been confined mainly to the South, they are now extended to the Northern and Western States. Boys' and girls' agricultural clubs are now organized under national auspices in most of the States.

These newer clubs are organized in much the same way as in the South, except that they will be in closer connection with the State colleges of agriculture. The work has been planned directly for the farm and home, rather than for the school, but in most instances it is carried on through the agency of the school, and may therefore be made an integral part of the educational work by the school authorities.

Besides the boys' and girls' clubs, a number of other agencies are at work throughout the United States aiding in the rural school advance. Mr. Monahan gives an account of these in his report. He describes, among other things, the creation of a rural school division in the Bureau of Education, specially provided for by Congress; State rural commissions in several of the States; work of State and county rural supervisors; and school improvement associations in the country districts. He also discusses the important literature of the year dealing with rural life and rural education.

"High-school teachers of social science and history have the best opportunity ever offered to improve the citizenship of the land," says Dr. Thomas

THE HIGH Jesse Jones, of the United States Bureau
SCHOOL AND of Education. Dr. Jones believes that the
CITIZENSHIP 1,300,000 boys and girls now in American
 high schools form the largest group of per-
sons anywhere in the world who can be guided into

acquiring the "social point of view" by means of the subjects of social science and history taught in the modern way.

"Good citizenship should be the direct aim of the high-school courses in social science and history," he declares. "Good citizenship is the test that must be applied to every topic in these courses. Facts, conditions, theories, activities which do not contribute directly to the appreciation of methods of human betterment have no claim on the time of the high-school pupil."

Dr. Jones points out that under this test civics must not be merely a study of government machinery, but a study of all manner of social efforts to improve mankind. "Every pupil should know, of course, how the President of the United States is elected; but he should also understand the duties of the health officer in his community. It is the things near at hand and socially fundamental that should be taught first of all. Comparatively few persons have any need of knowledge of Congressional procedure, but every citizen should know what are the chances of employment for the average man."

Proposed topics in this newer high-school civics are: Community health, housing and homes, pure food, public recreation, good roads, parcel post and postal savings, community education, poverty and the care of the poor, crime and reform, family income, savings banks and life insurance, human and material resources of the community, human rights versus property rights, impulsive action of mobs and the selfish conservatism of tradition, public utilities, like street-car lines, telephones, and light and water plants.

"The purpose is not to give the pupil an exhaustive

knowledge of any of these subjects, but to give him a clue to the significance of these things to himself and to the community, and to make him want to know more about the conditions under which he lives. It is to help him to think civically, and, if possible, to live civically."

Transplanting homeless boys of 12 to 16 years of age from the crowded districts of the metropolis to the farms of rural New York is the task attempted by the Lincoln Agricultural School, of Lincoln, N. Y., according to information received at the United States Bureau of Education.

MAKING
FARMERS OF
CITY WAIFS

This school, which is a charitable institution, takes boys fresh from the city streets, gives them practical training in agriculture, teaches them proper living conditions, and then finds places for them with families of farmers, thus helping the boys to better citizenship and giving the State more and better farmers.

Lincoln School is made as different as possible from the traditional "Institution." Groups of attractive cottages replace the old-time single, huge structure of the cities; instead of the big common dining hall usual in charitable institutions, a number of small dining rooms are provided; and each group of boys has a separate sleeping apartment. Every effort is made to produce a real home environment, where the child may develop under conditions as nearly as possible like those of a normal home. The school has a farm of 600 acres, with model dairy buildings and a herd of about 150 cattle. The boys are taught to produce absolutely clean milk and to grow fruit and vegetables by the most modern methods.

Home and social training is emphasized in the Lincoln School. Not only are the boys trained to be good farmers, but they are fitted for entrance to the better class of rural homes. "We feel that our training makes a boy a very acceptable member of society," declares Brother Barnabas, superintendent of the school. "Our aim is to teach the boy to know and respect himself; to give him the means whereby he may be enabled to earn an honest livelihood; to teach him habits of thrift and economy, so that some day from the savings of his industry he may become a home owner and live a simple life under conditions which give him correct ideas of his civic and social obligations."

As an aid to the campaign in behalf of better educational facilities, the United States Bureau of Education has just issued a bulletin: "Expressions
A CAMPAIGN on Education by American Statesmen and
BOOK ON Publicists." The book is a collection of
EDUCATION notable utterances on education by prominent Americans from the earliest days to the present.

Beginning with Franklin, Washington, Adams, and Jefferson, all of whom were firm believers in popular education, the document quotes opinions on education from a long line of distinguished Americans, including John Jay, Madison, Monroe, Albert Gallatin, DeWitt Clinton, Archibald Murphy, "father of the North Carolina common school"; Calhoun, Webster, Buchanan, Thaddeus Stevens, the champion of public schools in the early days of Pennsylvania; Edward Everett, George Peabody, the philanthropist; Horace Mann, and M. B. Lamar, president of the Republic of Texas.

Coming to more modern times, the following are rep-

resented: William H. Seward, Robert E. Lee, who gave the last years of his life to the cause of education and urged the "thorough education of all classes of the people"; Lincoln, who viewed education as "the most important subject which we as a people can be engaged in"; Charles Sumner, Calvin Wiley, who considered it the lasting honor of his State that "her public schools survived the terrible shock of war"; General Grant, who commended the progress of the public schools in a message to Congress; Rutherford B. Hayes, Senator Benjamin Harvey Hill, of Georgia, who said that "education is the one subject for which no people ever yet paid too much"; William Henry Ruffner, of Virginia; J. L. M. Curry, who considered it "the prime business and duty of each generation to educate the next"; Henry W. Grady, Grover Cleveland, Governor Aycock, who fell dead at Birmingham, Ala., with the word "education" on his lips; and other leading Americans who have urged the extension of educational opportunities, frequently in the face of strong opposition.

A few conspicuous men now living are given space in the bulletin for their utterances on education. There are significant passages from President Woodrow Wilson and former Presidents Roosevelt and Taft; from Charles W. Eliot, of Harvard; from Ambassador Walter H. Page, who has been one of the leaders in the educational regeneration in the South; Charles W. Dabney, president of the University of Cincinnati; Senator Hoke Smith, of Georgia; James B. Frazier, of Tennessee; Dean Liberty H. Bailey, of Cornell, and President Edwin A. Alderman, of the University of Virginia.

That even prison life is yielding to modern humani-

tarian impulses is indicated in the number of prisons that are maintaining schools for the benefit of prisoners. Out of 55 prisons in the United States and Canada reporting to the United States Bureau of Education, 44 have schools. In 33 of these a civilian head teacher is in charge. Altogether, there are 27 evening schools, 19 day schools, and 8 correspondence schools. Both academic and trade subjects are taught.

In arguing for schools in prisons, Dr. A. C. Hill, of the New York State Education Department, who has prepared a bulletin on the subject for the United States Bureau of Education, points out that there are three ways of handling a man whom the courts have pronounced unfit to remain in society: "First, he may be put to death at once; second, he may be slowly killed in a destructive environment; third, he may be placed in a favorable environment and restored to normal health, if possible."

Prison schools represent an attempt to apply the last of these methods, according to Dr. Hill. "Schools in prisons are the expression of the highest conception yet formed of the proper way to deal with men and women segregated from society for violating its laws," he says: "They are an outgrowth of the belief that the door of hope must never be closed to any human being. They stand for opportunity. They are humanity's offer of help to overcome the inertia and despair that settle down upon a man disgraced and deprived of his liberty."

Prison libraries form an important educational factor, and special attention is given to them in the Bureau's bulletin. Dr. Hill notes that there are usually plenty of books, but that the quality of the reading matter is seldom satisfactory. He cites the opinion of H. H. Hart, of the

Russell Sage Foundation, that "not one prison in ten has a suitable selection of books. Most of them are composed of one-third unreadable books and one-third trash."

In his conclusion Dr. Hill urges that better methods and greater efficiency in character building are needed all along the line, back to the school and the home. He believes that "public effort should be directed more fully to providing the right kind of education for the thousands of neglected children whose environment is such as to make the development of bad and dangerous characters almost inevitable. The hopeful sign of the times is an aroused public sentiment that is demanding a full knowledge of the facts and a vigorous use of the best means of checking moral degeneracy at its source."

After twenty-one teachers had each refused in turn to teach the regular school at Irish Creek Hollow, in the mountains of Virginia, two county school teachers and a 12-year-old assistant invaded the district with a camping outfit and organized a summer school and an evening school that were both better attended than any school in past years had ever been. The experiment was so successful that other isolated communities in Virginia are to be handled in the same way. Instead of allowing these isolated districts to get along as best they may, State and county officers in Virginia are going to send to the mountains every summer the very best teachers they can secure in order to provide the educational facilities that are needed.

Irish Creek Hollow is in a mountain valley in Rock-bridge County. It is sparsely settled and remote of access. The inhabitants are mountaineers of original

stock who have intermarried as much as the law permits. They live in log cabins that are not even good log cabins. There was a school building, but for several years there had been no school. No school teacher would accept the position.

In 1911, after all attempts to get a regular teacher had failed, the county superintendent persuaded two experienced teachers to go to Irish Creek Hollow, after their own schools had closed, and to open a summer school. They carried with them tents to live in, provisions, and cooking utensils. School was opened in the old school building, and the attendance exceeded all expectations. There were 80 children enrolled in morning classes, and 30 to 40 adults in afternoon and evening classes. The mountaineers were so appreciative of what was done for them that summer that they built an additional school-room and two comfortable living rooms for the teachers.

Public spirit had developed to such an extent the following year that when one of the State inspectors and the secretary of the Virginia Co-operative Education Association visited the place in the summer of 1912 they were able to organize a school and civic league and an athletic association. Practically all the residents of the community enrolled in the civic league. An interesting feature of the work is that it reaches the adults as well as the children. A Saturday afternoon class in reading and writing for grown-ups numbered among its members old men and women with grandchildren in the morning school.

In speaking of the experiment Mr. A. C. Monahan, rural-school specialist in the U. S. Bureau of Education, says: "In inaugurating this work Virginia has undoubtedly taken a valuable step toward benefiting one of the most deserving and most neglected classes of our country. Some of our best American stock is in the mountains, and

it should not be allowed to degenerate for lack of educational opportunities. The State Department of Virginia is now making a survey of the mountain sections of Virginia and proposes to conduct many summer schools in the future like this one which has been held for three years in Irish Creek Hollow."

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The Reverend Paschal Robinson, O.F.M., has been appointed Instructor in History in the Catholic University of America and will begin his duties at the opening of the academic year of 1913-14. Father Robinson's appointment was approved in June by the Superior-General of the Franciscan Order in Rome. The new professor is very widely known as an authority on the history of the Franciscan Order, and his researches have made him familiar with the life, literature, manners and institutions of the Middle Ages. He is the author of several books, among them, "The Golden Sayings of Brother Giles," "Life of St. Clare of Assisi," "The Real St. Francis," "Some Pages of Franciscan History," and "Short Introduction to Franciscan Literature." He has contributed very extensively to the Catholic Encyclopedia, and will soon publish a new life of St. Francis, the materials for which he has been gathering for many years.

As a student of medieval life Father Robinson is known for his deep and accurate researches, varied erudition and brilliant style. He is the son of the late Nugent Robinson, a New York man of letters, and was formerly attached to the editorial staff of the *North American Review*. In recent years Father Robinson has been engaged as assistant in the Church of St. Francis of Assisi, New York City.

CATHOLIC YOUNG MEN'S NATIONAL UNION

At the close of a successful convention, held in Dertoit last summer, the following resolutions were adopted by the Catholic Young Men's National Union:

"The Catholic Young Men's National Union, in thirty-ninth annual convention assembled at Detroit, Mich., on July 23, 1913, proud of its past history and exulting in the bright promises of a far more brilliant future, aims

at the welfare of the Catholic young men of America, through the intercommunication of their societies, in which their faith is strengthened, their education improved and themselves shielded from dangers, renews its declaration of preserving an unalterable devotion to the Roman Catholic Apostolic Church and its unswerving loyalty to the free and glorious Republic of the United States of America.

"Resolved, That to the illustrious Pius X, now happily reigning; to our beloved Cardinals, to the Most Reverend and Right Reverend Archbishops and Bishops of our several localities and to the laws and authorities of our land we owe and render our most cordial love, gratitude, obedience and respect;

"Resolved, That we favor the formation in every diocese of local unions of the societies, whose object should be to bring the young men into friendly rivalry in all matters wherein such rivalry may tend to improve the condition of the members individually or of the organization as a body;

"Resolved, That we condemn most strongly the filthy and scurrilous publications making attacks upon the Catholic Church, and urge the members of this National Union to do all in their power, as Catholics and as citizens of this great American nation, publicly and privately, to denounce and defeat their insidious and vile purpose;

"Resolved, That we do use our utmost endeavors to cultivate more widely the field of our literary activities by the general and widespread adoption of definite literary nights in all the societies that are members of this Union. We suggest that the nature and character of these literary efforts be left to the discretion of local committees, who will act as supervisors, with absolute and unlimited authority:

"Resolved, That we, through the agencies of our local clubs and diocesan unions, extend the limits of our work by encouraging and promoting the movement already

inaugurated with such gratifying success amongst the boys of our parochial schools, thus bringing them in closer touch with our societies and this Union and safeguarding them against the dangers, social and moral, which everywhere threaten them.

"Deeply appreciative of the value and power of the press and of the great force for good it will be to us in our work, we heartily endorse the official organ of this Union, the *Catholic American*, and strongly urge the support of the same by every individual member;

"Resolved, That we adopt every means within our power to forward the great movement already begun by our Holy Mother Church against the evils of socialism, which is seeking to undermine the glorious institutions of our holy faith and to destroy the most sacred memories and traditions of its God-given authority.

"Not unmindful of the personal influence of our individual officers and of their intense zeal and untiring labor in the work of the National Union, we desire to express to them our appreciation. With deepest regret we note the resignation of the Rev. Joseph M. Corrigan, D.D., as spiritual director, and to him particularly do we offer our heartfelt thanks for his invaluable services to this Union;

"Resolved, That we extend our thanks to the Detroit Catholic Young Men's Union and to all who have generously assisted in entertaining and rendering comfortable the visiting delegates and for the admirable way in which their task has been performed."

BIBLE IN PUBLIC SCHOOLS

Another exposition of the Catholic attitude on the question of Bible reading in the public schools is given in a recent issue of the *Altoona Monthly*. It will interest many outside of the State of Pennsylvania where daily reading of the Bible without note or comment is now prescribed by law. The *Monthly* says:

"Pennsylvania has recognized the principle, for which the Catholic Church has always contended, of teaching religion in the schools. It is now the law of the State that teachers in the public schools must read to the pupils, without note or comment, ten verses of the Bible every school day. Under this law it may be asked, what becomes of the fundamental American doctrine of the separation of Church and State? To the lay mind it seems obvious that such a law cannot stand the Constitutional test. Of course, it will provoke dissension and trouble in the schools and will be tested in the courts and eventually set aside. The passing of such a law is a notable concession to the growing sentiment in favor of the teaching of religion in the education of the young and is a condemnation of the spirit of neutrality and secularism. We welcome it for its intent, even though we cannot assent to its wisdom or advisability under present conditions. Mature minds are unable to agree upon the interpretation to be placed upon many portions of Holy Scripture. To present its teaching to minds that are incapable of understanding its bare text is obviously a proceeding open to the gravest objections. When the reading is made a part of the daily task for pupils and attendance at the exercises is enforced the difficulties increase and little or no good, oftentimes positive injury, follows. Again, there is the difficulty—what version of the Bible will be read? Which Testament, the Old or the New? Evidently, there is no end to the trouble bound to arise from any attempt to enforce such a law which must prove in its working to be a gross violation of the sacred rights of conscience guaranteed by the Constitution. If our separated brethren want to teach religion in the public schools they should come to some understanding with Catholics and Jews on this vital subject, or else do as Catholics are doing, build and maintain schools where religious and secular training will go hand in hand. The Bible-reading law is based on the false assumption that the State is a Protestant State and that

other citizens have 'no rights that the majority is bound to respect.' This position is, of course, untenable, and we do not for a moment think the law can stand."

ARCHBISHOP IRELAND ON STATE SCHOOLS

One of the most notable addresses delivered at the twelfth annual convention of the American Federation of Catholic Societies, held at Milwaukee in August, was that of Most Rev. John Ireland, Archbishop of St. Paul, on "Catholicism and Americanism." On the question of the State schools, the Archbishop said:

"Another charge of un-Americanism—the attitude of Catholics towards State schools. My answer is quickly at hand. The State takes to itself the task of instructing the children of its people in branches of secular knowledge; in order that this be done the more efficiently and the more generally, the State pays from the public treasury the financial cost of the schools opened under its patronage. Do Catholics make objection to the task or to the financial expenditures it entails? Never for a moment. Convinced they are, as the most zealous supporters of State schools, that no child, whether for its own, or for the sake of the country, should grow up without an adequate share of secular knowledge; and convinced no less are they that it is right and proper on the part of the State to disburse its funds in favor of universal secular instruction.

"What then is our claim? One that we most licitly put forth on behalf of America itself—that this secular instruction be given so that the religious creed of the least of the little ones be not made to suffer; that it be given so that the influences of religion—influences, however much outside the direct grant of the civil power, still vitally necessary to the social life and security of the State itself, as they are to the spiritual life of the souls of its citizens—be not contaminated or nullified. Not against State

schools as such do I raise objection, but as to the methods in which they work—methods that, whatever the theory, do in fact consecrate secularism as the religion of America, and daily are thither driving America with the flood tide of a Niagara. Somehow secular knowledge should be imparted to the child so as not to imperil its faith in God and in Christ. Prove to me, I say, that this contention does not fully fit into the Constitution of the United States, that in making it I have not in mind the welfare, the salvation of America—prove this, before you denote me as un-American."

THE LATE BROTHER ELIPHUS VICTOR

The Rev. Brother Eliphus Victor, Auxiliary Visitor of the Christian Brothers of the Province of New York, who died in New York on July 27, was one of the most distinguished members of his community in the United States. His sudden death is greatly mourned by his many friends in ecclesiastical and educational circles of this country.

Brother Eliphus Victor was born in Philadelphia, October 27, 1860. His education was received in the schools of the Christian Brothers. He began his teaching career in Westchester, N. Y., in 1876, realizing in his early efforts in the schoolroom that same success which characterized him as the principal, inspector and administrator. He was identified with schools and academies of his community in New York City, Dover, New Hampshire; and Manhattan College, New York.

As Inspector of Schools, Brother Eliphus revised the course of studies, devised new programs and established a better system of grading for elementary schools. He heartily co-operated with the diocesan superintendents and was highly esteemed by the parochial clergy with whom he came in contact. The Brothers on many occasions bore witness to their appreciation of him as auxiliary-visitor by the offices to which they elected him. He was three times sent by their votes as delegate to the general chapter of the community.

The Catholic Educational Association owed much to the

zeal of Brother Eliphus Victor. A faithful attendant at conventions, he was an ardent participant in its discussions, a frequent contributor of papers and a worker on committees whose services will long be remembered. He was present at the last meeting of the Association in New Orleans and, despite his weakened physical condition, was as energetic as ever. On the night of his arrival home he was stricken with paralysis from which he never recovered. His community and Catholic education in the United States has in his death suffered a distinct loss.

NEWS NOTES

Women teach practical agriculture in the elementary schools of Tippecanoe County, Indiana.

The Eighth Exposition of Fine Arts, now going on in Florence, Italy, will continue until October 31.

Of France's 227,000 recruits in 1912, 3.46 per cent were illiterates, and 22.5 per cent had no education beyond the mere ability to read and write.

Letters from correspondents in 26 foreign countries have been received by school children in one New York school district through a letter exchange maintained by the school authorities.

School lunches are served free or at nominal cost to elementary school children in 41 American cities, in 200 English, 150 German, and 1,200 French communities, according to C. F. Langworthy, chief of nutrition investigations, at Washington.

Sweeping, dusting, sewing, washing dishes, and ironing are among the "home industrial subjects" listed on a school-report card prepared by Mrs. Mary DeGarmo, of St. Louis, and used

in Missouri schools. The parent gives the child a "mark" for the accomplishment of one or more home duties.

Mr. James L. Boyle, of Bangor, Maine, formerly of Woodland and Calais, a graduate of St. Joseph's College, New Brunswick, received an average of 97 for the nine examinations given for admission to the bar. This is the highest bar examination mark ever made in the State Board examinations, the highest previous record being 93.

The Academy of Moral and Political Sciences in the Institute of Paris, France, has awarded a prize of 1,000 francs, from the fund of Michel Perret, to Monsignor Gosselin, Rector of Laval University, for his work, "Instruction Publique au Canada sous le Regime Francais (1635-1760)." The honor conferred on Monsignor Gosselin reflects great credit on Laval University and on French Canadian Literature.

PATRICK J. McCORMICK.

REVIEWS AND NOTICES.

Scientific Management in Education, by Dr. J. M. Rice. New York: Hinds, Noble and Eldredge. Pp. xxi; 282.

The twelve chapters of this work are papers which have appeared in the *Forum* at intervals from 1896 to 1904. The author spent considerable time in studying school systems abroad and before conducting his investigations for the *Forum* had the tests of 100,000 children available for his present work. He based his studies on the tests of 50,000. His motive in examining the children of the schools visited was to ascertain "whether or not it was possible so to extend the curriculum as to include the subjects demanded by the new school of education without detriment to the three R's." His work bears then upon the causes of success and failure in the teaching of the so-called essential branches in the elementary schools. As he believed that the question involved was clearly one of facts, he attempted to settle the controversy waging over it from that standpoint, and he says, "nor do I believe that the attempt was made in vain, because I feel confident that I have discovered not only the fundamental cause of the unsatisfactory results that are found in so many of the elementary schools of our country, but also a remedy that is capable of eliminating it. Moreover, the remedy does not partake of the nature of a fad, but is also fundamental in character, because it means no less than the introduction of scientific management into the conduct of our schools."

This scientific management does not bear on the business side of school affairs but on the educational and is defined by the author as a system of management specifically directed toward the elimination of waste in teaching, so that children attending the schools may be duly rewarded for the expenditure of their time and effort. That they were unduly rewarded in two-thirds of the schools visited was the result of the investigations. In these schools half of the children fell below a reasonable minimum standard, the difference between the best

third and the poorest third being about two years of schooling, while in some instances the difference was even greater.

The extreme differences in results, the author believes, are due to the quality of the teaching, not to differences in conditions of the children. The teaching, in turn, ultimately depends on the demands made upon teachers by the superintendent when that official is given full authority over the educational side of the schools of his charge. To control the superintendent and assure that he will not be the sole judge of his own efficiency, a norm must be established and this would be represented in practice by a series of standards based upon the results that have been achieved in the more successful schools laboring under ordinary conditions. This book with its investigations and recommendations is designed to show that such standards may be reasonably established, if they are not already in existence. The most instructive chapters are those on "Economy of Time in Teaching," "Futility of the Spelling Grind," "Causes of Success and Failure in Arithmetic," and "Results of a Test in Language."

While supervisors will not be ready to accept many of the conclusions of the writer which are based largely on opinion and his own interpretation of the facts which his investigations called forth, they will find every chapter thought-provoking, and some illuminative. The results of his investigations on the time allotted for many subjects, especially spelling and arithmetic, will be astounding to many. For instance, "computation showed, that, taken all in all, the children did not do any better where they had spent forty minutes a day on spelling than in schools where they had spent only ten," and in arithmetic he found that the schools which obtained poor averages had spent as much time on the subject as those whose pupils solved his problems without difficulty. He dispels consequently the notion that the remedy for poor spelling and poor arithmetic must be an increase of time.

School officials, supervisors, principals and teachers, and all interested in the economic and successful management of our elementary schools, will find the work profitable reading. They

will not always agree with the author's attitude towards professional educators, nor will they accept his classification of them as philosophers and theorists; neither will they be unduly hampered by his frequent depreciation of educational "opinion" which may be and often is built upon long and intelligent experience.

PATRICK J. MCCORMICK.